HINDU SAMSKĀRAS

Works by the Same Author

- Vikramaditya of Ujjayini
 (The Founder of the Vikrama Era).
- 2. History of the Gorakhpur-Janapada (with Special Reference to the Puranic and the Buddhist Periods).
- 3. The Groundwork of Indian History (Ancient Period).
- 4. A Short History of the World.

HINDU SAMSKARAS

A Socio-religious Study of the HINDU SACRAMENTS

By

RAJ BALI PANDEY, W. A. BUCI.

Professor of Ancient Indian Herory and Culture,
Banaras Hindu University

VIKRAMA PUBLIC VIONS.

BHADAINI, BANARAS,

1949.

HINDU SAMSKĀRAS

TO BE HAD OF

- 1. Vikram Panchang Press, Bhadaini, Banaras
- 2. Motilal Banarasi Das Banaras & Patna
- 3. Oriental Book Agency, Sukravarpeth, Poona

Rs. 25

THES.S APPROVED FOR THE DEGREE OF DOCTOR OF LETTER 3 BY THE BANARAS HINDU UNIVERSITY IN 1936.

All rights, including the rights of translation and abridgment, are reserved by the author.

सम पेगान

श्रीभारतोज्ज्वलविश्वालपविश्वकीर्ति-दिंग्यावदानमहनीयमहानुभावः । भव्यस्फुरच्छ्रतिसमादतधर्मवर्म-सन्मृतिमान् मदनमोहनमालवोयः ॥ तस्मै महामहिममान्यवदान्यधन्य-हिन्द्सुसंस्कृतिनिधानविधान भूग्ने । सोक्लासमर्पयति मत्कृतिपुष्पमालां श्रद्धानुरागसुपरागसुगन्धवन्धाम् ॥

FOREWORD

In the following pages an attempt has been made to trace the Hindu Samskaras through their origin and development. They have a long and varied past. Many of them go back to a hoary antiquity and some of them still survive. In course of time, they have undergone changes and modifications. The Samskaras are described in some hymns of the Vedas, a Brahmans, the Grhyasutras, the Dharmasutras, the Smrtis and the later treatises. But as these works were intended to be manuals or codes for a particular time and locality, they do not present the Samskaras in thier historical evolution. So. an endeavour has been made here to link and piece together these scattered materials into a comprehensive whole and to supply a historical perspective for thier proper understanding.

For doing so not merely chronological sequence is traced but the connection between various changes is also shown It has also been explained that the Samskaras were based on religious beliefs and social conditions. What was in the beginning purely natural became more and more cultural. Here it will be found that many social elements entered into the precincts of religious ceremonies and many cultural devices were introduced to mould the Samskaras in order to produce the

desired effects.

The Samskäras are, in a fact, expressive and symbolic performances. They also contain dramatic utterances and theological gestures. Without an inkling into these aspects of the

Samskāras they appear as fanciful puerile pranks. In order to make them intelligible, the symbols are unfolded and explained and suggestions are made more articulate. This has teen done without overrationalising. The Samskāras give expression to aspirations and ideals of the Hindus. They

are brought out whereever found.

Many constituents of the Samskāras were meant to be means of intercourse with, and influence upon, spritual beings that were believed to guide and interfere with the course of human actions. But while the mind of the performers was bent on religious intent, their knowledge of the arts of life helped to bring about the object in view. In this connection the religious beliefs of the Hindus are analysed and their knowledge of the arts of life shown. As the aim of the Samskāras was to secure the welfare of the recipient and to develop his personality, every contrivance towards the same is pointed out.

All the rites, ceremonies and customs, that for m the Samskāras, are, more or less, universal. They have all a recognized place in ancient cultures and they are still represented within the limits of modern religions. So, in order to make the historical development of the Samskāras more comprehensible, parallels in other religions

are referred to whereever possible.

Many people, looking at the Samskaras from the modern practical point of view, regard them as rediculous and meaningless. But few, who will care to understand the general principles of ancient religions, will ever think them so. They will also find that their knowledge is not superfluous to the common stock of human interest. The sacramental beliefs and practices,

far from being an irrational priest-craft are consistent and logical in a high degree, though working under a mental condition which was

different from what it is to-day.

As regards the intrinsic merits of the study of the Samskāras, it has been made clear that these had practical utility and intention when and whereever they originated, though they, now, appear obscure and purposeless for they have been carried on, without adaptation, into a new state of society where their original sense is lost. Therefore, a study of the Samskāras forms an important part of investigation into the origin and development of civilization.

For treatment in the present thesis, only those Smarta Samskaras are taken which were performed at the various epochs in the life of an individual from conception to crematorium. Their theatre was the home, their chief actor the householder and the presiding deity the domestic Fire, by the side of which they were staged. The Srauta sacrifices, for the performance of which the administration of priests was required, the Yajamāna being a passive agent, are excluded from the list of the Samskaras. They being Kāmya (optional) ceremonies, were not binding on every individual, and so they do not come

They whole work can be divided into two parts. In the first part, sources of inquiry, the meaning and the number of the Samskāras, the purpose of the Samskāras and the constituents of the Samskāras are discussed in their historical growth. In the second part of the work the entire Samskāras are

under the Samskaras proper, which

grouped under the following heads and the conclurions are given in the end:

1. The Pre-natal Samskaras

The Samskaras of Childhood

The Educational Samskaras

4. The Marriage Samskara

The Funeral Ceremonies.

While dealing with a particular Samskara, first its origin is traced and then its subsequent development discussed. The creative period of the Samskanas has passel away. Many of them, e.g. the pre-natal Samskaras and a few of the childhood are not generally performed at present; so, they have become a thing of the past. The rest are performed by orthodox families only and, here too, distorted form. The only current Samskaras are the Upanayana (Initiation), not performed by all the twice-born to-day, the Vivaha (Marriage Ceremonies) and the Antyesti (Funeral Ceremonies). The revival of the Samskaras by reform societies like the Arya-Samaja is very recent, but times do not seem to be propitious for such attempts.

As the Samskaras include many essential preliminary considerations and ceremonies relating to social rules, taboos, restraints and observances and, as they are well recognized by authoritative works, they have found their proper place in the treatment of the subject. In the end the ritual proper is described with possible

interpretations and significance thereof.

orginally written as This work was thesis, which was approved by the Banaras Hindu University for the degree of Doctor of Letters in 1986. It could not be sent to the press earlier for various reasons, but mainly due to the press and paper difficulties during the Second World War, which started in 1989. The long gap has, however, been utilized in the revision and the improvement of the

original work.

It is a pleasent duty, of the author to acknowledge his deep gratitude to Dr. A. S. Altekar, M. A., L.L. B., D.Litt., Head of the Department of Ancient Indian History and Culture, Banaras Hiadu University, under whom he worked as a Research Scholar and whose learned guidence and help were available. at all times. He also owes grateful thanks to Dr. R S. Tripathi, M. A. Ph D., Head of the Department of History. Benaras Hindu University, who readily offered many valuable. suggestions on various topics in this work, His indebtedness to individual authors is acknowledged in the foot-notes. The author is deeply indebted to Pt. Nagesh Upadhyama. M. A., the Proprietor of the Vikram Panchang. Press, Banaras, and his staff for undertaking the publication of this work in the midst of their multifarious and pressing duties. His thanks are due to Shri Nemi Kumar, B. A. for taking great pains in preparing the Index. of this work. The author, more than any body else, is concious of many defects and blemisties, specially typographical, which have crept into the book. For these he crawes the indulgence: of the reader.

Banaras Hindu Unimersity

Bam-navami, Vikuama Sammet 2006; R.B Randep.

Magala 1940;

ABBREVIATIONS

| A, A. | | Altaroys Arapyaka |
|-----------|-----|---------------------------------------|
| A. B. | = | Aitareya Brāhmaņa |
| Ap. D S | = | Apastamba Dharmasütra |
| Ap. G. S. | - | Apastamba Grhyasūtra |
| Ap. S. S. | | Apastamba Śrautasūtra |
| A. G. S. | = | Aśvalayana Grhyasūtra |
| A. S. | - | Atri-Smrti |
| A U. | = | Aitareya Upanisad |
| A. V: | = | Atharyayeda |
| A. V. Par | r.= | Atharvaveda-Parisista |
| B. U. | - | Brhadaranyaka Upanisad |
| B. D. S. | = | Baudhāyana Dharmasūtra |
| B. G. S. | | Baudhāyana Grhyasūtra |
| B. G. | = | Bhagavadgitā |
| B. S. S. | - | Baudhāyana Śrautasūtra. |
| Bh. G. S. | = | Bhāradvāja Grhyasūtra |
| Bb. P. | = | Bhavisya-Purana |
| Ch. U. | | Chandogya Upanisad |
| D. 8. | - | Daksa-Smrti |
| De. S. | = | Devala-Smrti |
| G. B. | = | Gopatha Brahmana |
| G. D. S.] | | Gautama Dharmasutra |
| G. G. S. | = | Gobhila Grhyasütra |
| H. D. S. | = | Harita, Dharmasttra |
| H. G. S. | = | Hirapyakesi Grhyasütra |
| H. D. S. | _ | Hiranyakesi Dharmesttra |
| · · · · | | to and a name of the same of the same |

H. S. = Harita-Smrti

J. G. S. - Jaiminiya Grhyasütra

Kh. G. S. = Khadira Grhyasutra

K. S. = Kausika Sūtra

M. Bh. = Mahabharata

M. D. S. = Mánava Dharmasúirá

M. G. S. = Mānava Grhyasūtra

M. S. = Manu Smrti

M. U. - Maitrāyaņi Upanisad

N. S. - Narada-Smrti

P. Br. - Panchavimsa Brahmana

P. G. S. = Paraskara Grhyasūtra

P.S. = Parasara-Smrti

R. V. = Rgveda

S. Ch = Samskāra-Chandrika

S. Br. = Satapatha Brāhmaņa

S. G. S. - Sankhyayana Grhyasütra

S. M. = Samskāra Mayūkha

S U. = Śvetaśvatara Upanisad

S. V. = Samaveda

T. A. = Taittilya Āraņyaka

T. Br. = Taittirīya Brāhmaņa

T. U. = Taittirlya Upanişad

V. G. S. - Váráha Grhyasútra

V. D. S. = Vasistha Dharmasütra

Vis D S = Visnu Dharmasutra

V. M. S. - Vira-mitrodaya-Samskāra Prakāša

Yaj S - Yajfiavalkya-Smrti

Y. V. = Yajurveda

XIV THE SYSTEM OF TRUSLITERTIONA DOPIED

IN PER BOOK

| 4=1 | - = ka | z-dha | u = ya |
|-------------|--------------|-----------------------------|--------------------------------|
| eri = ā | w=kha | · 4 = 12 | ₹=#8 |
| g =i | a=ga | | w=la. |
| t=1 | w-gha | ar = tha | a - As |
| e=u | y =na | ₹=da | 27 - éa |
| 3 =0 | T=cha | q = dha | 4-40 |
| Z-i | ==chha | al = de | H=88 |
| Q=0 | w=ja | d=by | $\mathcal{L} = p \hat{\sigma}$ |
| d=ai | g-jba | 4 - pha | di = pto |
| ब्रो=0 | w=fia | q = ba | w = tra |
| all = au | a=ta | $\mathbf{a} = \mathbf{bha}$ | y = jna |
| at=am | z=tha | # = ma | |
| at - vp | s=qe | | |
| | | | |

| | CONTENTS | | PAGE |
|--------------|---------------------------|------------|------|
| DED | ICATION | | v |
| FOR E | WORD | • • | VII |
| ABBR | EVIATIONS | | ХI |
| THE | SYSTEM OF TRANSLITERATION | | |
| Сна | P | | |
| I. | THE SOURCES OF INQUIRY | | |
| 1. | Introductory | ••• | 1 |
| 2. | The Vedas | ••• | 1 |
| 3. | The Brāhmaņas | ••• | 6 |
| 4. | The Aranyakas and the Up | anişads | 8 |
| 5. | - | | |
| | the Grhyasūtras | ••• | 10 |
| 6. | _ • | ••• | 12 |
| 7. | The Smrtis | ••• | 13 |
| 8. | The Epics | ••• | 14 |
| 9. | The Puranas | ••• | 15 |
| 10. | • | • | 17 |
| • | The Mediaeval Treatises | ••• | 18 |
| | The Customs | | 16 |
| 13. | | in . | |
| | and Semitic Sources | | 21 |
| 14. | The Relative Importance o | of Sources | 22 |

| XVI | contents |
|------|----------|
| CHAR | |

| 11. THE MEANING & THE NUMBER OF THE SAMS 1. The Meaning of the word 'Samskara' 2. The Extent and Number | SK Å R A S 24 28 28 32 34 |
|-----------------------------------------------------------------------------------------------------------|------------------------------------------|
| 2. The Extent and Number | 28 28 32 |
| 2. The Extent and Number | 28 32 |
| (:) The Outeration | 32 |
| (i) The Grhyasūtrās | |
| (ii) The Dharmasūtras | 34 |
| (iii) The Smrtis | |
| (iv) Treatises | 36 |
| (v) The Paddhatis and the Prayogas | 37 |
| 3. The Sixteen Samskāras | 37 |
| III. THE PURPOSE OF THE SAMSKARAS | |
| 1. Introductory | 39 |
| 2. Two-fold Purpose | 40 |
| 3. The Popular Purpose | 40 |
| (i) The Removal of Hostile Influence | 88 41 |
| (ii) The Attraction of Favourable | |
| Influences | 44 |
| (iii) The Material Aim of the Samska | āras 46 |
| (iv) Samskāras as Self-expression | 47 |
| 4. The Cultural Purpose | 47 |
| 5. The Moral Purpose | 50 |
| 6. The Formation and Development | |
| of Personality | 51 |
| 7. Spiritual Significance | 54 |
| 8. Different Stages | 56 |
| IV. THE CONSTITUENTS OF THE SAMSKARAS | |
| 1. Introductry | 58 |
| 2. Fire | 5 8 |

| | CONTENTS | | XVII |
|-------------|----------------------------|----------|------|
| Снар | • | | PAGE |
| 3. | Prayers, Appeals and Bless | ings | 62 |
| 4. | Sacrifice | ••• | 65 |
| 5. | Lustration | ••• | 66 |
| 6. | Orientation | ••• | 68 |
| | Symbolism | ••• • | 69 |
| 8 | Taboos | ••• | 70 |
| 9. | Magic | ••• | 73 |
| 10 . | Divination | ••• | 74 |
| 11. | Cultural Elements | ••• | 76 |
| 12. | Common-sense Elements | ••• | 77 |
| 13. | A Spiritual Atmosphere | ••• | 78 |
| V. Ti | he pre-natal samskáras | | |
| 1. | THE GARBHADHANA (CON | CEPTION) | 79 |
| (i) | The Meaning | ••• | 79 |
| (ii) | | ••• | 80 |
| (iii) | The Sutra Period | ••• | 82 |
| (iv) | The Dharmsutra, the | | |
| | Smrti and Subsequent | Periods | 84 |
| (v) | The Time of Performance | ••• | 85 |
| (vi) | A Polygamous Househole | ier | 89 |
| (vii) | The Performer | ••• | 90 |
| (viii) | Whether a Garbha-or a | | |
| | Keetra Samskāra | ••• | 93 |
| (ix | A Sacred and a Compulso | ory Duty | 94 |
| (x |) Exceptions | ••• | 96 |
| (xi |) Significance | *** | 97 |
| | | | |

| xvIII | CONTENTS | | |
|------------|----------------------------------------|-------|------|
| CHAP | • | | PAGE |
| 2. | THE PUMSAVANA (QUICKENING OF MALE CHI | LD) | 99 |
| (i) | The Meaning of the Term | | 99 |
| (ii) | _ | ••• | 99 |
| (iii) | | ••• | 100 |
| (iv) | · | | 101 |
| (v) | | ••• | 101 |
| (vi) | • | cy | 103 |
| (vii) | • | ••• | 103 |
| 3. | THE SIMANTONNAYANA (HAIR-PARTING) | | 105 |
| (i) | The Definition of the Term | ••• | 105 |
| (ii) | The Purpose | ••• | 105 |
| (iii) | Early History | • • • | 106 |
| (iv) | The Time of Performance | •• | 107 |
| (v) | The Object of Purification | ••• | 108 |
| (vi) | The Ceremonies | ••• | 109 |
| (vii) | The Duties of a Pregnant Woman | ••• | 111 |
| (viii) | The Duties of the Husband | ••• | 114 |
| (ix) | The Medical Basis | ••• | 115 |
| VI, TH | E SAMSKÁRAS-OF _• GHILDHOOD | | |
| 1: | THE JATAKARMA (.BIRTH CEREMONIES) | | 116 |
| (i) | The Origin | ••• | 116 |
| (ii) | The History | ••• | 117 |
| (iii) | Preliminary, Precautions | ••• | 119 |
| (iv) | The Time of Performance | •• | 121 |
| (∀) | The Ceremonies and their Significance | | 123 |
| *** | And Contraction and their Significance | | |

| | CONTENTS | | XIX |
|-------------------|--------------------------------------|-----------|-------------|
| Снар | | | PAGE |
| 2. | THE NAMAKARANA (NAME-GIVING) | | 130 |
| (i) | The Importance of Naming | ••• | 130 |
| (ii) | The Origin | ••• | 13 0 |
| (iii) | The Vedic Period | | 131 |
| (iv) | The Sütra and later Periods. | ••• | 133 |
| (/ | (a) The Composition of the Name | | 133 |
| | (b) Naming a Girl | ••• | 134 |
| | c) Status a Determining Factor | | 135 |
| | (d) Fourfold Naming | ••• | 136 |
| | (1) Naksatra-namo | ••• | 137 |
| | (2) Name after Month-deity | ••• | 139 |
| | (3) Name after Family-deity | ••• | 139 |
| | (4) Popular Name | | 140 |
| | (5) Repulsive Name | ••• | 141 |
| (v) | Ceremonies and their Significance | ••• | 142 |
| ` ' | | ••• | |
| 3. | THE NICKRAMANA (FIRST OUTING) | | 145 |
| (i) | The Origin | ••• | 145 |
| (ii) | The History | ••• | 146 |
| (iii) | The Time of Performance | ••• | 146 |
| (iv) | The Performer | ••• | 147 |
| (v) | The Ceremonies and their Significant | C6 | 149 |
| 4. | THE ANNA-PRASANA (FIRST FEEDING) | | 151 |
| (i) | The Origin | ••• | 151 |
| | Its History | ••• | 152 |
| (iii) | The Time of Performance | ••• | 152 |
| (iv) | Different kinds of Food . | ••• | 154 |
| (\(\neq\) | The Bitual and its Significance | èes | 155 |

| ХХ | CONTENTS | | |
|---------|-----------------------------------|-----|-------|
| Снар. | | | PAGE. |
| 5 | THE CHUDA KARAŅA (TONBURE) | | |
| (i) | The Origin | | 158 |
| (ii) | The Purpose of the Samskara | ••• | 158 |
| (iii) | The Vedic Period | | 160 |
| (iv) | The Sūtra and Subsequent Peridos | ••• | 161 |
| (v) | The Age | | 161 |
| (vi) | The Time of Performance | ••• | 163 |
| (vii) | The Choice of the Place | | 165 |
| (viii) | The Arrangement of The Top-hair | ••• | 165 |
| (ix) | The Ceremonies | | 167 |
| (x) | The Main Features of the Ceremon | toi | 169 |
| (xi) | The Association of Top- | | |
| | hair with Long Life | | 170 |
| 6 | THE KARNAVEDHA (BORING THE EARS) | | |
| (i) | The Origin and Early History | | 172 |
| (ii) | The Age and Time of Performance | | 173 |
| (iii) | The Performer | | 174 |
| (iv) | The Types of Needle | ••• | 175 |
| (v) | A Compulsory Ceremony | ••• | 176 |
| (vi) | The Ceremonies | | 176 |
| (vii) | Susruta on the Boring of Ears | | 177 |
| (viii) | Later Phases | ••• | 177 |
| VII, TI | IE EDUGATIONAL BAMSKĀRAS | | |
| 1 TH | E VIDYĀRAMBHA (LEARNING OF ALPHA | BET | в) |
| (i) | Names, Meaning and Purpose of the | 10 | |
| • • | Samskāra. | ••• | *179 |
| (ii) | The Sources of Information | ••• | 179 |

| | CONTENTS | XXI |
|--------|---------------------------------------|-------|
| Снар. | | Page |
| (iii) | The Later Origin and its Cause | 180 |
| (iv) | The Age | 183 |
| (v) | The Ceremonies | 184 |
| 2. | THE UPANAYANA (INITIATION) | 187 |
| (i) | The Origin | 187 |
| (ii) | Forms of Initiation | |
| (iii) | The Hindu Initiation | 188 |
| (iv) | The Antiquity of the Upanayana | 189 |
| (v) | The Vedic Period | 190 |
| (vi) | The Sutra and Later Periods | 193 |
| (vii) | The Meaning of the term 'Upanayana' | 194 |
| (viii) | The Purpose of the Samskaras | 196 |
| (ix) | The Age | 198 |
| (x) | The Vrātya | 204 |
| (xi) | The Upanayana not Compulsory in the | |
| • | Beginning | 206 |
| (xii) | The Upanayana becomes Compulsory | 208 |
| (xiii) | Ridiculous Consequences of Compulsion | n 210 |
| (xiv) | The Upanayana partly negleted during | |
| • | the mediaeval period | 211 |
| (xv) | Who took the child to the teacher? | 212 |
| (xvi) | The Selection of the Teacher | 213 |
| (xvii) | The Ceremonies and their Significance | 215 |
| (a) | | 216 |
| (b) | Preparations | 218 |
| (c) | | 219 |
| (d) | The Bath | 220 |
| iai | The Kaunine | 220 |

| ХXII | CONTENTS | | |
|---------------------|---------------------------------|-----------|---------|
| Снар | , | | PAGE |
| (f) | The Girdle | ••• | 223 |
| (g) | | ••• | 224 |
| (h) | | ••• | 227 |
| (i) | The Staff | ••• | 229 |
| (j) | | ••• | 232 |
| (k) | | ••• | 233 |
| (1) | Mounting the Stone | ••• | 233 |
| (m) | Taking the Charge | ••• | 234 |
| (n) | The Commandments | ••• | 234 |
| (o) | The Savitri Mantra | ••• | 235 |
| (p) | The Sacred Fire | ••• | 236 |
| . (q) | The Rounds for Alms | • • • | 237 |
| (r) | Late Features | ••• | 238 |
| (8) | Tri-rātra-vrata | ••• | 239 |
| (†) | The Dawn of a new Era | ••• | 239 |
| 3. т | HE VEDĀRAMBHA (BKGINNING OF THE | VEDIC STU | dy) 241 |
| (i) | Introductory | ••• | 241 |
| (ii) | The origin | ••• | 242 |
| (iii) | A new Samskāra | ••• | 243 |
| (iv) | The Ceremonies | ••• | 243 |
| 4. | THE KESANTA (SHAVING OF B | eard) | 245 |
| (i) | Different names and their Sign | ificance | 245 |
| (ii) | The Origin and Early History | ••• | 246 |
| (iii) | Later History and Confusion | | 247 |
| (iv) | Ceremonics | ••• | 248 |

| | Contents | | XXIII |
|--------|------------------------------------|-----|-------|
| CHAP. | | | PAGE |
| 5. : | THE SAMIVARTANA OR SNANA (THE END | OF | |
| | STUDENTSHIP) | | 240 |
| (i)· | Introductory | 900 | 249 |
| (ii) | Importance | ••• | 250 |
| (iii) | The Normal Course | ••• | 251 |
| (iv) | | ••• | 252 |
| (v) | · - | ••• | 258 |
| (vi) | The Age | ••• | 554 |
| (vii) | The Permission of the Teacher | ••• | 255 |
| (viii) | | nce | 256 |
| (ix) | The Respect paid to the Snātaka | ••• | 260 |
| (x) | An absurd Simplification | ••• | 260 |
| • • | HE VIVÁHA (MARRIAGE CEREMONIES) | | |
| (i) | The Importance of Marriage | ••• | 261 |
| (ii) | The Origin | ••• | 267 |
| (iii) | Pre-marital Stage | ••• | 269 |
| (iv) | Marriage Proper | ••• | 270 |
| (v) | The Forms of Marriage | ••• | 271 |
| (vi) | The Historical growth of Eight For | ms | 273 |
| • • | (a) Paiśācha | ••• | 278 |
| | (b) Rākşasa | ••• | 274 |
| | (c) Gändharva | ••• | 277 |
| | (d) Asura | ••• | 281 |
| | (e) Prajapatya | ••• | 286 |
| | (f) Ārņa | ••• | 288 |
| | (g) Daiva | | 290 |
| | (h) Brāhma | ••• | 291 |
| (vii) | Some other Forms | | 292 |

| XXIV | CONTENTS | | | | |
|--------|------------------------------------|------|------------|--|--|
| CHAP. | | | PAGE | | |
| (viii) | Popular Forms | ••• | 292 | | |
| (ix) | Religious Ceremonies Essential | ••• | 293 | | |
| (x) | Limitations of Marriage | ••• | 295 | | |
| | (a) Exogamy | ••• | 295 | | |
| | (b) Endogamy | ••• | 804 | | |
| | (c) Hypergamy | ••• | 804 | | |
| | (d) Pratiloma | •• | 306 | | |
| | (e) Later History of Inter- | ••• | | | |
| | Caste Marriage | ••• | 306 | | |
| | (f) Inter-caste Marriage Forb-idde | en a | 309 | | |
| | (g) Examination of the Family | ••• | 311 | | |
| (xi) | The Marriageable Age | | | | |
| (xii) | Qualifications of the Bride | | | | |
| (xiii) | Qualifications of the Bride-groom | ••• | 389 | | |
| (xiv) | The Cereinonies | ••• | 844 | | |
| | (a) Original Simplicity | ••• | 344 | | |
| | (b) Gradual Complexity | ••• | 345 | | |
| | (c) The Vedic Period | ••• | 346 | | |
| | (d) The Sūtra Period | ••• | 352 | | |
| | (e) Later Innovations | ••• | 355 | | |
| | (f) The Present Form | ••• | 456 | | |
| | (g) Description and Significance | ••• | 358 | | |
| | 1. Betrothal | ••• | 358 | | |
| | 2. Marriage Day | | 361 | | |
| | 3. Mṛdāharaṇa | ••• | 362 | | |
| | 4. The wondhip of Ganesa | ••• | 368 | | |
| | 5. Ghatikā | 400 | 364 | | |
| | 6. The Nuptial Bath | ••• | 365 | | |
| | | - | | | |

| | CONTENTS | | XX Ý |
|-------------|-----------------------------------------|-----------|------|
| CHA | P. | | PAGE |
| 7. | The Marriage Party | ••• | 365 |
| 8. | The Madhuparka | ••• | 366 |
| 9. | The Bride-groom Honoured | ••• | 369 |
| 10. | The Presentation of a | ••• | |
| | Garment to the Bride | ** | 370 |
| 11. | Anointment | *** | 371 |
| 12. | Gotrochchāra | ••• | 371 |
| 13. | Kanyadana | ••• | 372 |
| 14. | The Condition | ••• | 373 |
| 15. | The Significant Question | | 374 |
| 16. | Protection Cord | ••• | 375 |
| 17. | | ested | 375 |
| 18. | Rastrabhrta and other Sacr | | 377 |
| 19. | Pāṇigrahaṇa | ••• | 378 |
| 20. | Mounting the Stone | ••• | 379 |
| 20. 21. | The Praise of Woman | ••• | 380 |
| 41. 22. | Agni-Pradakşiņā | | 380 |
| 22. 23. | The Sapta-Padi | ••• | 381 |
| 25. 24. | The Bride Sprinkled | ••• | 381 |
| | Touching the Heart | ••• | 382 |
| 25. 26. | The Bride Blessed | ••• | 382 |
| | Sitting on Bull's Hide | ••• | 383 |
| 27. | Local Customs | • • • | 383 |
| 28. | | ••• | 384 |
| 29 . | Nuptial Fees Looking at the Sun and the | Pole Star | 384 |
| BO. | Triratra-vrata | | 385 |
| 81. | The Bride Carried and Bless | ed . | 386 |
|)2. | Domestic Fire Established | | |

| XXVI | CONTENTS |
|--------|----------|
| YY A I | CONTENTS |

| CH. | AP. | | PAGE |
|-------------|-------------|----------------------------------------------------------|------------|
| | Ch | aturthikarma | 389 |
| 84. | Th | e Common Meal | 390 |
| 35 • | Re | emoval of the Nuptial canopy | 391 |
| (xv |) Sy | mbolism of Hindu Nuptials | 392 |
| | (a) | The Meaning of a Symbol | 392 |
| | (b) | Sacramental Marriage and Symbol | 392 |
| | (c) | Marriage a Union of the Fittest Couple | 393 |
| | (d) | Marriage a New Bond | 394 |
| | (e) | Marriage a Permanent and Stable | |
| | | Union | 396 |
| | (f) | Biological Symbolism of Marriage | 397 |
| | (g) | Marriage should be Fruitful and | |
| | | Prosperous | 400 |
| | (h) | Marriage a Crisis | 402 |
| | (i) | Marriage not a Licence | 404 |
| | (j) | Marriage a Social Change and a | |
| | | Sacrifice | 405 |
| X. | THE. | antyesti sańsk á ra (funeral <mark>cerem</mark> o | NIES) |
| 1. | Int | roductory | 407 |
| 2. | Th | e Origin | 407 |
| | (i) | The Horror of Death | 407 |
| | (ii) | The Conception of the | • |
| | | Soul after death | 409 |
| | (iii) | The mixed feelings of Dread and Love | 409 |
| | (iv) | Physical Needs | 411 |
| 8. | Di | ferent kinds of disposal | 412 |
| 4. | The | Funerals | 425 |
| | (i) | The Vedic Period | 425 |
| | | | |

| | CONTENTS | CXV _{II} |
|------|----------------------------------------|-------------------|
| Chi | | Patie |
| (| ii) The Sutra Period | 428 |
| (i | ii) Later Additions and Omissions | 429 |
| · 5. | The Approch of Death | 429 |
| 6. | Pre-disposal Gerémonies | 430 |
| 7 | The Bier | 432 |
| 8. | The Removal of the Corpse | 433 |
| 9. | The Funeral Procession | 434 |
| 10. | Arnustarani | 435 |
| 11. | The Cremation | 488 |
| 12, | Lying of the Widow on the Funeral Pyre | 440 |
| 13. | | 443 |
| 14. | The Return | 44 6 |
| 15. | The Offering of Water | · 446 |
| 16. | • | - 447 |
| 17. | Impurity | 449 |
| 18. | • | 455 |
| 19. | Santi-Karma | |
| 20. | The Smaśāna | |
| 21. | Offerings to the Dead | |
| 22. | | |
| 23. | Special Cases | |
| 24. | The Primitive Nature of the Ceremonies | |
| X. C | ONCLUSION | |
| 1. | Life a Mystery and an Art | 481 |
| 2. | Life a Cycle | 481 |
| 3. | Dogma a Conscious Development | 482 |
| 4. | The Procedure of the Samskaras | 483 |
| K | The Diese of the Serbekares in Windrem | 488 |

| XXVIII | CONT | ents | |
|---------------|-------------------|----------------------|--------|
| Duir. | | | . Pagi |
| · (i) | Samskāras took | Life as a whole | 488 |
| (ii) | Samskaras and | he Three | |
| | Paths of Life | ••• | 484 |
| (iii) | v , = | ifference and Hostil | • . |
| | Ø 0-0 | amskaras and th | |
| | reconciliation wi | th Philosophy | 485 |
| (i r) | Samskāras and P | ușanic Hinduism | 486 |
| 6. The | Achievements of | the Samskaras | 486 |
| . 7. The | Decline of the Se | mskāras | 488 |
| 8. Rev | ivalism and the S | amskāras | 401 |
| . Pro | spects | ••• | 492 |
| Bibliogra | phy | *** | 495 |
| Index | | ••• | 519 |
| Errata | ••• | ••• | |

CHAPTER 1

THE SOURCES OF INQUIRY.

1. Introductory

The Grhyasūtras, the oldest manuals of the Hindu Samskāras, do not cite their authorities as the Dharmasūtras do for their contents. The cause of this silence is that the Samskāras, mostly being domestic rites and ceremonies, were based more on precedent and popular traditional usages than on any definite written code. The Dharmasūtras, the Smrtis and the mediaeval treatises produce authorities on Dharma or Law, both sacred and secular. But these works do not go deep into ritualistic details and are mainly concerned with the social aspects of the Samskāras. Therefore, for the full information about the Samskāras, we have to ransack other sources also ignored by them.

2. The Vedas

The Vedas are universally recognised as the primary source of the Hindu Dharma. According to the Gautama-Dharmasutra¹ "the Veda is the

1. बेदो धर्ममूर्छ तद्भिदां ब स्मृति शीछे। i. 1-2

source of Dharma and the tradition and practices of those who know it." Other Dharmasūtras and the Smrtis endorse the above view. From the perusal of the Vedas also we arrive at the same conclusion.

The oldestedocument of the religious literature of the Indo-Arvans is the Rgveda. Though the religious picture painted in it is by no means complete, as it contains hymns used by the priests in the sacrifices to high gods, we catch glimpses of popular religion at several places. Moreover, there are a few specific hymns that are particularly concerned with popular rites and ceremonies. The wedding, the funeral and the conception are narrated in them. The narrations or descriptions may not be ritualistically exact but they are historically approximate. The later-day Samskāras, the Vivaha, the Antvesti and the Garbhadhana were direct descendants of these hymns. Then, there are those hymns of the Rgveda that are of general" applicability in the sacramental rituals. They are recited at different occasions, which show that they were not originally composed for a particular Samskāra. But their connection with popular ceremonies cannot be denied altogether. Again,

⁵, 2, AP. D.S. i. 1. 1–2; V. D. S. i. 4. 5.

[&]quot;3. X 85,

^{6 4.} X, 14, 16; 18

^{5.} X. 183. 184.

we find in the Grhyasūtras many citations homonymous to the Vedic mantras. This fact indicates that a large number of the items of the Samskāras were suggested by the Vedic verses in question and they originated in the later Vedic or the post-Vedic period.

As regards the details and regulations of the Samskaras, it must be confessed that the Revedic hymns do not contain positive rules. They, contain many incidental references which throw light on the Samskaras. In fact, the Vedic hymns were composed under inspirations for invoking the help of gods in events, public and private, that immediately interested the Vedic people. There are invocations relating to a life of hundred years with children and grand children, securing wives, children and other domestic articles.7 and the destruction These and of the demon who kills offsprings.8 similar references have a great correspondence with the Samkarıs that were performed at the various important occasions in the life of a man. Besides. there are other references in the Rgveda that bear the social aspects of the Samskaras. For example, it was difficult to secure a husband for a brotherless girl. "Like a woman growing old in

शतिमन्तु शरदो अन्तिदेवा यत्रा नश्चका जरसं तनूनाम् । पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुगैन्तोः ॥ R. V. i. 89. 9.

^{7.} Ibid. iX 67. 9. 11. VIII. 35. 10. X. 183.

^{8.} R. V. X. 162.

her parents' house etc." Different forms of marriages are also hinted at. The purchase of a bride (Asura marriage) was prevalent in the Rgvedic period. The Vasistha-Dharmasūtra o quotes a passage from the Maitrayanīya-Samhitā which runs, "she, who being purchased by husband." The Gandharva form is also referred to in these words, when the bride is finelooking and well-adorned, she seeks by herself her friend among many men." The Rgvcda or praises the stage of a student.

The Sāmveda almost entirely borrowed from the Rgveda, supplies Lardly any material worth the name for the history of the Samskāras. It is mainly intersting for its tune. It was sung at great sacrifces and other auspicious occasions, e. g. marriage etc. The Vārāha-Grhyasūtra prescribes Vādana and Gāna (music) as a part of the marriage ceremonies. But as regards the form of the Samskāras, the Sāmaveda has nothing to contribute.

The Yajurveda represents an advanced stage in the progress of rituals. During the period of its composition the functions of different priests were specialized. In it all those formulas are

^{9.} आमाजूरिव पित्री: सचा सती समानाय सदसस्वामिये भगम् । Ibid. ii, 17.7.

^{10.} Ibid. I. 36, 37.

^{11.} Ibid. i. 11.·12.

^{12.} भद्रा वधूर्भवति बस्तुपेशा स्वयं सामित्रं बनुते जनेवित् । Ibid, X. 27. 12.

¹³ Ibid. X. 109. 5,

fixed, which were used by the Adhvaryu and his assistants in the performance of the great sacrifices. But the Yajurveda is concerned with the Śrauta sacrifices only. So we do not get any material help from it for the study of the Sańskāras. The only useful reference found in it is to the shaving ceremony, a common feature, which preceded a Śrauta sacrifice—where prayers are offered to the shaving razor and directions are given to the barber. This reference supplies a link between the Śrauta and the Grhya ceremonies.

In contradistinction with the other Samhitas, the Atharvaveda is rich in information about popular religion, rites and ceremonies. Here we get mantras for almost every end of human life. The wedding 15 and the funeral 16 hymns are more elaborated in the Atharvaveda than in the Rgveda. To the praise of the Vedic Brahmacharia full hymn is devoted. 17 The act of conception has found mention in a larger number of hymns than in the Rgveda. 18 In the book XVIII of the Atharvaveda there are prayers for long life that are called Ayuşyakarmani, "hymns achieving long life." These prayers were used chiefly at domestic

^{14.} vi. 15.

^{15.} A. V. xiv. 1, 2.

^{16.} Ibid XViii. 1-4.

^{17.} lbid. Xi. 5.

^{18.} Ibid. iii. 23; V_I. 81,

rituals, such as the first haircutting of the boy, the first shaving of the youth and the initiation. It also contains hymns that refer to marriage and love and form a separate class. Kausika calls them 'Strikarmani' or women's rites. Through them a maiden tried to obtain a bridegroom or a young man a bride by stimulating love in indifferent lovers and unresponsive sweethearts, benedictions upon the bride were offered, conception was accelerated and the birth of a male child effected. These hymns have also got prayers for the protection of the pregnant woman, 19 the unborn and the new-born child, and so on. Considering this popular character of the Atharvaveda, Ridgeway concludes that it is not a record of the Arvan religion but represents the beliefs of the aborginal people. This view cannot be accepted. It is just possible that the Indo-Aryans assimilated many non-Aryan elements in their religion, but the lower strata of the Aryan community were not less interested in the lower side of religion than the non-Aryan population. The Atharvayeda reflects the faith and rites of the common people rather than the highly specialized religion of the priests.

3. The Brahmanas

After the Vedas, we come to the Brāhmaņas as the source of our information. They are thorough

treatises on the Vedic rituals. The Brahmanas give rules for the performance of the Srauta sacrifices and the Arthavada or explanation of the purpose and meaning of the sacrificial acts. They contain, many discussions on the sacrifices. interpretations of Vedic hymns, trace etymology of words and try to explain symbols. But the Brāhmaņas are mostly occupied with the Srauta sacrifices that were the supreme religious concern of the time. In them, however, we get sporadic. references that supply some data for constructing the history of the Samskaras. A fragmentary account of the Upanayana is found in the Gopatha. Brāhmaņa.21 The Satapatha22 gives a different account of it and the word "Brahmacharya" used here denotes the condition of the life of a student. The word 'Anteväsin' (living with a teacher) in the sense of a student is used both by the Satapatha28 and the Aitareya 24 Brahmanas. Ajina 'the deer-skin' the Satapatha-Brahmana, 2 dis mentioned in Godana ceremonies are described in the same Brahmana. Recognition of marriage within the

^{20.} Dramas and the Dramatic Dances of non-European Races, p. 122.

^{21.} i. 2. 1-8.

^{22.} Xi. 3 3 1.

^{23,} V. 1. 5. 17.

^{24.} iii. 2. 6.

^{25.} V. 2. 1 21. · · · ·

third or the fourth degree is also found in it.²⁷ The Tāṇḍya-Brāhmaṇa mentions the Vratyas and the Vrātyastoma sacrifices through which they were reclaimed to the; Aryan community. The Satapatha-Brāhmaṇa, Books XI-XIV, besides appendices to the preceding books also contain a few interesting sections on the subjects, which are otherwise not dealt with in the Brāhmaṇas e.g. on the Upanayana, ²⁸ the initiation of a pupil, on the daily Vedic Study²⁹ and on the death |ceremonies or the raising of the mound.³⁰

4. The Aranyakas and the Upanisads.

The Āraṇyakas and the Upaniṣads are mainly concerned with philosophical subjects and do not condescend to deal with rituals. But the Vedic sacrifices and rituals were still very popular in their times and they have found mention, here and there, in them. From the point of view of the Samskaras, the Taittiriya Āraṇyaka is important. From it we learn that late marriages were general, as unmarried pregnant girls were looked upon as sinful. The Brahmayajña or the Daily Study is

^{26.} iii, 1. 2. 5, 6.

^{27.} i. 8. 3. 6.

^{28.} Xi. 5. 4.

^{29.} A. P. Br. X1, 5. 6.

^{30.} Ibid. Xiii.

^{31.} कुमारीषु कानीनीषु जारियीषु च ये दिताः । i 27.

praised. The sixth chapter called Pare gives the Mantras required for the Pitrmedha, the burning of the dead.

In the Upanisads we have many references relating to the Upanayana-Samskara. The theory of the four Aśramas seems to have been, established, The Brahmacharin resided and boarded at the house of the guru and in return rendered many personal services such as tending his cows. The importance of the guru was recognized even for studying the Brahmavidya and one had to approach a teacher for this purpose. 33 Admission of a student to the guru is described in the Chandogya-Upanisad.34 restrictions on the teaching are found Maitrāyņi-Upanisad, in the dialogue of Brihadratha and Sakayana which runs thus: "This knowledge should not be imparted to a sceptic and so on."35 The usual period of Brahmacharya is mentioned in the Chandogya-Upanişad.38 In the Brhadaranyaka-Upanisad, ^{3 7} t'se sacred Gāyatrī Mantra is esoterically explained. Many practical instructions of very high value are given in the Taittīriya-Upanişad,38

^{32,} Ibid. ii 9

^{33.} आबार्यस्तु ते गतिर्वक्ता आचार्यादेव विद्या बिदिता साधिष्ठं प्रापयित । CH. U. iv. 14, 1,

^{34.} iv 4

^{. 35.} अस्यकायानुजने sयताय न मा अया वीर्यवेती तथा स्याम् । Chap. I.

^{36.} Vi. 1. 2.

^{37.} V. 15.

^{38.} i. 11.

As regards marriage, polygamy was possible as shown by the case of Yājñavalkya and his two wives. Early marriage is referred to in the Chāndogya-Upaniṣad. Here Āṭiki wife is mentioned. The word is explained by later writers as a wife married when she was very young. It was, however, derided. The same Upaniṣad contain many references to the system of naming. In the Bṛhadāraṇyaka-Upaniṣad we have a detailed sacrificial rite for begetting a learned son versed in all the Vedas. The custom of not performing any funeral ceremony of an ascetic is mentioned in the Chāndogya-Upaniṣad.

5. The Ritual Literature proper.

The first systematic treatment of the Vedic sacrifices and domestic rites is found in the Sūtra literature. The Śrautasūtras contain directions for the laying of the sacred sacrificial fire, for the Agnihotra, the Darśapaurṇamāsya, the Chāturmāsya, the Paśuyāga and the great Aśvamedha, the Rājasūya and the Vājapeya sacrifices. But as they are mainly occupied with the Vedic sacrifices, they do not yield any material relating to the Saṃskāras. It is in the Grhyasūtras that we find directions for all sorts of usages, ceremonies, rites, customs and

^{39.} i. 10. 1.

^{40.} V. 15

^{41.} Vi. 5.

sacrifices, the performance and observance of which were binding on the Hindu householder. Among these are found the Samskāras that were performed when the individual was from the moment conceived in the womb till the hour of his death and even further through the funeral ceremonies. The Grhyasūtras generally begin with the Vivaha. 'marriage ceremonies' and go on describing the Garbhadhana, the Punisayana, the Simantonnayana, the Jatakarma, the Namakarana, the Niskramana, the Annaprāsana, the Chūdākarma the Upanayana and the Samavartana. Then, they describe the sacrifices and rites to be performed by a married couple, and in the end deal with the Antyesti or funeral ceremonies. They give every detail of a Samskāra and lav down Mantras and formula to be recited at different stages of a particular Samskara. Many Grihvasūtras omit the funeral ceremonies. as it was regarded inauspicious and was described in separate Parisistas or addenda and the Pitrmedhasūtras. The ritual aspects of the Samskāras are emphasised and minutely described in the Grhyasūtras. Their social sides are simply hinted at or briefly described. The Grhyasutras belonged to the different Vedic schools: so, in matters of details, they differ from one another to some extent.

There are other branches of the ritual literature which, though of later date, should be classed with the Grhyasūtras. These are various Kalpas, the Par-

isistas, the Kārikās, the Prayogas and the Paddhatis. The Śrāddhakalpas42 and the Pitrmedhasūtras. which contain rules for funeral ceremonies and ancestral sacrifices follow many of the Grhyasūtras. Next come the Parisistas or "addenda" in which certain features of the Samskaras are dealt with in a greater detail, that were briefly described in the Grhyasūtras. Other works on the Samskars are the the Prayogas, "practical handworks", the Paddhatis outlines', and the Kārikās, "versified presentations" of rituals". These works supplement the Grhyasūtras and introduce new materials in course of time. They deal either with the complete rites and ceremonies of that school or are only concerned with special rites. There are also exhaustive works of this class of literature on important Samskaras like the marriage, the Upanyana, the funeral etc. There is a continuous stream of the ritual literature from the most ancient period up to the present time

6. The Dharmasutras

The Dharmasūtras are closely connected with the Grhyasūtras, and they were perhaps written in continuation with them. By "Dharma" the Hindus mean 'right, duty, law' and also 'religious custom and

42. The most impotant of then are the मानव, the कात्यायन, the शीनक, the पैपछाद, the गीतम, the बीधायन and the दिरण्यकेशी आवरूरूपः

usage." So, at many places the contents of the Dharmasütras and the Grhyasütras overlap each other. The latter describe the domestic rites which the householder was required to perform in his individual capacity, whereas the former were concerned with rules and regulations about the conduct of men as the members of the Hindu community and do not describe rituals of any kind. The Dharmasutrus deal with the Varnas (castes) and the $\overline{\Lambda}$ sramas (stages of life). It is under the Aśrama-Dharmas that the rules about the Upanayana and the Vivaha are given exhaustively. They also contain rules about the Samayartana, the Upākarma, the Anadhyāyas, Āśaucha, the Śrāddhas and the Madhuparkas. They take up and develop the social aspects of the Samskaras that were simply suggested in the Grhyasūtras.

7. The Smrtis.

The Smrtis represent a later and a more systematic development of the Dharmasūtras. Like the Dharmasūtras, they are also mainly concerned with the social conduct of men rather than with rituals. Their contents can be classified under three heads. Achāra, Vyavahāra and Prāyaśchitta. Under the first-head the Samskāras are mentioned and the rules regulating them are given. The most exhaustively treated Samkāras are the Upanayana and the Vivāha, as they inaugurated

the first and the second stages of the life of an individual. The Pancha-mahāyajnas or 'five great sacrifices' also figure very prominently in the Smrtis. Manu⁴³ gives a very important place to them and describes them at length. The Smrtis also offer us a mass of information about prayers and sacrifices, household duties, eschatalogy, funeral ceremonies and sacrifices to the dead. We find in them discussions on the right of performing the Samskaras, minor ceremonies and rites, the worship of new Paurānika deities at various occasions in life, all unknown to the Grhyasūtras and the Dharmasūtras. Not all the Smrtis deal with the Samskaras. like the Nārada-Smṛti, are entirely devoted to Vyavahāra or Law, while others like the Parāśara, are given to the prescription of Prayas chittas. Under the Pravaschitta, however, ceremonial impurity due to birth and death are described. The main features of the Smrtis, as regards the Samskaras, are that they mark the transition from the Vedic to Smārta and Paurāņika Hinduism. They omit almost all the Vedic sacrifices and introduce new types of worship and ceremonies. Greater restrictions are placed on social sides of the Samskāras, e.g., the total rejection of intercaste marriages in the latest Smrtis.

8. The Epics

The epic literature also gives some information
43. iii. 67-75.

about the Samskaras. The Brahmanas, who were the custodians of literature, utilized the epics, as they became popular, for propagation of their culture and religion, So, many religious and ceremonial elements which did not originally belong to it, entered the huge body of the 'Mahabharata and it became a reference book for the Hindu religion. The Mahabharata was regarded as a Samhita as early as before the fifth century A. D.44 Profuse quotations from the Mahabharata found in ara commentaries and the treatises, bearing on the various topics of the Samskaras, 474 Bhārate' or in the Mahabharata" is an oftused phrase in the treatises on the Dharmasastra. Moreover, there is a close relation between the Mahabharta and the Smrtis. The Manusmiti and the Mahabharta possess many cammon verses. The Vrddha Gautama, 46 the Brhaspati and the Yama-Smrtis originally formed part of the Mahābhārta. The Rāmāyana and other epics like the Raghuvamsa, the Kumārasambhava, and the plays like the Uttara-Rāmacharita supply apt illustrations elucidating many tangled points in the Samskaras

9. The Puranas

The Puranas are not less important than the epics for the study of the Samkaras. Their influence

^{44.} Biihler and Kirste, contrib. to the history of the Mahabhrata. Siteungsher wien 1892. 4-27.

^{45.} Cf. VMS; S. C. etc.

^{46.} The Dharma**ś**ästra-Sa**m**graha, Calcutta, 1876, vol. 2. 497-635. Cf. Islampurkar I. c. Preface notes 6-9.

on the Dharmasastra literature is considerable. Even the earliest Dharmasūtras bear witness to the popularity of the Puranas which they often quote. They are in many ways connected with the The Apastamba-Dharmasûtra 17 refers specially to the Bhavisya-Purāna.48 Calaud, while writing on Śrāddha, traced close relation between the Markandeva-Purana and the Gautama-Smrti, the Visnudharm-ottara-Purāna and the Visnusmṛti, the Chaturvimsati-Purāns and the Mānava-Śrāddha-Kalpa, the Kūrma-Purāņa and the Uśanas-Smṛti, and the Brahma-purana and the rites of the Kathas. We also come across identical descriptions of many topics relating to the Samskaras in the Smrtis and the Puranas. Thus, the Śraddhakalpa of the Yajnavalkya-Smrti is the same as given in the Agni and the Garuda Puranas. Long passages from the first three chapters of the Manusmiti are borrowed by the Bhavisya-Purana. The Laghu-Hārīta-Smṛti is nothing but an extract from the Narasimha-Purana.

The Purānas deal with ceremonies, customs and usages and fasts and feasts of the Hindus and thus throw light on many parts of the Samskāras. Astrological considerations that played an important part in the Samskāras are developed in the Purānas.

^{47.} Ap D. S. i. 24. 6.

^{48.} Altind Ahneneult, 68, 79, 112.

Divinations regarding different marks on the body, that determine the suitability of the bride or the bridegroom are given in the Lingapurana.⁴⁹ The Puranas also served as an abbrogative agency and came to rescue the Hindu society in the middle ages. Many old customs and usages that had become obsolete or obnoxious to the society were tabooed under Kalivarjya by the Brahma⁵⁰ and the Aditya-Puranas.⁵¹

10 The Commentaries

The commentaries on the existing Grhyasūtras, the Dharmasūtras and the Smrtis also give further and later information about the Samskāras. Though they propose to explain and expound the ancient texts, they do some thing more. They not only explain, but they supplement and restrict also. Thus they reflect a new state of society where many of the old provisions of the Dharmaśāstra had become out of date, and new ones were urgently needed. They were able to do so by means of ingenious interpretations, extention, restrictions and overruling. Really speaking the commentators are more important than the texts, as the Hindus of

- 49. Quoted in VMS. Vol. 1.
- 50 गोजाम्मातुः सपिण्डाच्य विवाहो गोवधस्तथा । नराइवमेचौ मद्यं च कत्तौ कर्ज्यं द्विजातिभिः ॥ Quoted in N.S. p. 261.
- 51. On Kalivarjya quoted in the CVC, and the N.S. p. 262.

the different provinces follow the particular commentary prevalent in them. Modern Pandits reject even sacred authorities if they are not quoted by the commentators.

11. The Mediaeval Treatises.

The Nibandhas or the mediaeval treatises gave a new orientation to the Samskaras, the Grhyasūtras and the Dharmasūtras belonged to different Vedic schools and even the Smrtis were connected with them to some extent. But the Nibandhas do not owe allegiance to any single Vedic school. Rather they are scholarly works universal in their nature and treatment. The Nibandhas are huge compilations from ancient sources on various topics of Dharma. The Samskāras are treated under separate section allotted to them and called Samskara-kanda, 12 Samskāra-Prakāśa⁵³ etc. Many ancient and out of date Samskāras are also repeated in them. The texts are arranged according to the convenient opinions of the writers. They pay hardly any attention to the chronological differences and try to rationalize the ancient texts in their own way. Different Nibandhas are current in different provinces. So they contain divergent opinions on the same topics.

^{52.} In S.C.

^{53.} In VM.

12. The Customs

Customs have been recognized from the very beginning as a source of the Hindu Dharma. The Gautama, the Baudhavana, the Apastamba and the Vasistha Dharmasutras and the Manu and the Yājñavalkya-Smrtis all include customs in the lists of their authorities.54 But no branch of the Hindu Dharma is more based on customs than the Samskāras that originated from popular beliefs and usages, and developed independently without any state interference. The Grhyasūtras generally refer to the customs of one's own family in the performance of the Samskaras. Really speaking, customs were the only source of the Samskāras before they were codified in the Grhva manuals. But there was still a mass of floating customs that could not be codified but was recognized as authority on the Samskaras. The Aśvalayana Grhyasūtras 55 while laying down rules about the Vivāha Samskāra says, "the customs and usages of different provinces and villages are high and low, that is variant. They should be all consulted in marriage. We prescribe what is common." The difference was bound to be in rites and ceremonies that were performed at such happy and joyous occasions like marriage, birth etc.

^{54.} See Ante pp 1 & 2.

⁵⁵ श्रथ सल्द्रवावचा जनपर्धमा प्रामधमार्च तान् विवाहे प्रतीयात् । यत् समानं तत् वस्थामः । i. 5. 1

according to the taste and refinement of the people concerned. In the funeral ceremonies Apastambase refers to the authority of ladies in particular as they are the most conservative elements in society. Baudhāyana, on Aśaucha, says, "In the rest the people should be referred to," for the funeral ceremonies were closely connected with local beliefs and superstitions. Thus, not written in a code book, customs were a dynamic force that introduced necessary and welcome changes from time to time. They also played an important part in determining the procedure of a rite or ceremony.

Customs can be broadly divided into three groups. The first group consists of the Deśāchāras or customs prevalent in a particular province, e.g. marrying the daughter of a maternal uncle in the South, which is generally prohibited elsewhere, 58 The second group includes the Kulāchāras or the family customs, for example, the keeping of sacred knot or Śikhā was determined by the Pravara of a man. 50 The last group coincides with the Jātyāchāras or customs current in a caste, for instance, the Rākṣasa and the Gāndharva forms of

^{56.} यत् वियः भादुः तस्कुर्युः १ Ap. D.S. ii.6.

⁵⁷ होबक्रियायां स्रोक: अनुरोध्य: । B. P. S.

^{58.} B. D. S. i. 1. 17.

^{59.} चूडा: कारवेत दक्षियतः कमुजावसिष्ठानां, उभयतो अन्निकाश्यपानां, मुख्यः भूतवः Laugakşi, quoted in V.M.S. vol. I. p. 315.

marriages were, on the whole, not desirable. Yet they were recommended for the Kşatriyas.

13. Indo-Iranian, Indo-European and Semitic Sources.

The sources of information about the Hindu Samskāras are not exhausted with the Indian literature and customs. A few Samskaras, and many constituents of the Samskaras in general, can be traced back to the pre-Vedic times, when the Indo-Iranian and even some of the Indo-European people were living together, sharing the same beliefs and performing the same rites. The religion of the Avesta bears close resemblance with the Vedic religion and Parsism still preserves a few sacraments akin to the Hindu Samskaras, e.g. the birth ceremonies, the first eating of food and the initiation ceremonies. The worship of fire and the cult of sacrifice were common to Hinduism and Parsism both. The Greek and the Roman religions were also sacrificial and their rituals, in many respects, resembled the Hindu Samskaras. example, the marraige ceremonies of the Greeks were similar to those of the Hindus in their broad out-lines. For studying the Hindu Samskaras the knowledge of these religions supplies a proper perspective.

60. M S. iii. 23. 24

The religious ceremonies being universal in ancient times, we find many parallel rites in non-Indo-European races also. Semitic religions have many sacraments of very old origin which are performed at important occasions in the life of a man. The Christian sacraments evolved from Semitic sources, though later on the assimilated many Aryan elements in the course of its spread in Europe. Christianity and Islam both have religious ceremonies like baptism, confirmation, matrimony etc. These serve as means of comparison between the Hindu and the Semitic rites which originated from the same process of ideas.

14. The Relative Importance of Sources.

The information derived from the Vedas, mostly being incidental, is highly reliable. Here the poet, unlike the priests, was not superimposing ceremonies on the people but drawing on the popular sources and incorporating the popular rites in his compositions. The specific hymns, e.g. the wedding and the funeral hymns reproduce very approximately their respective rites. Winternitz⁶¹ calls the wedding hymn "a narrative ballad." But even if we grant that it was so, we cannot deny that the narrating poet must have tried to be true to reality as far as it was possible. The theory

61. A History of Indian literature. vol. I. p. 154.

also that the Vedic hymns were poetic outpourings of heart and had no connection with rituals, does not negate the possibility of the Vedic singers being influenced by ritualistic atmosphere they were breathing in. The same is also the case with other incidental references found in the Upanisads, the Puranas and the epics. They have corroborative as well as supplementary value. In the Brahmanas, the discussions on the rituals are very speculative interpretation and explanations highly fantastic. Therefore, we cannot take them at their face value. Making allowance, however, for exaggeration and fancy, we get the mental picture of a people who believed in the miraculous officacy of sacrifices and rituals. Ritualistic details found in the Brahmanas have been utilized and amplified by the later literature, the Sutras. So, there is hardly any doubt that these details are trustworthy for their times. In the ritual literature proper there is a great elaboration of the simple rites of ancient days. For the development of rituals the priest was responsible to a great extent. But rites and ceremonies were not his fabrications: rather he mainly drew on common practices, though he gave a polish and supplied a rationale to them. Had these rituals not been popular in their origin, they could not have become so universal and lasting. We have mostly relied on this class of literature while describing the Samskaras. The Dharmasutras

and the Smrtis that prescribe the rules and regulations are not so natural to the Samskaras as the Grhvasütras. In them there was much ideal and only partially followed by people. But as the hold of religion on men was very strong in ancient times, these rules and regulations were respected and observed to a great extent. The Dharmasutras and the Smrtis were not closely connected with School and they were followed any Vedic universally. So, in the present thesis their rules and regulations have been understood and utilized as such. The views of the commentaries and the treatises are more reliable for their times than the texts, because the texts were written in a time far back in the past under different circumstances. Their interpretations, however, of ancient texts cannot be accepted for every time as they try to show.

CHAPTER 11

THE MEANING AND THE NUMBER OF THE SAMSKĀRAS.

1. The Meaning of the word 'Samskara'.

The word Samskara defies every attempt at its correct translation into English. Ceremony or Latin caerimonia does not give the full meaning it corresponds with of this word. Rather Sanskrit Karman, religious act in general. Samskāra does not mean "more outward religious rite, polite observances, empty form, stately usage, formalities and punctitious behaviour" as it is generally understood by some people. Nor does it and rituals alone by mean rites which understand 'form of procedure, action required or usual in a religious or solemn ceremony or observance. or a body of usages characteristic of a church,"2 A better approach to the rendering of Samskara in English is made by the word sacrament which means "religious ceremony or act regarded as outward and visible sign of inward and spiritual

^{1.} The Oxford Dictionary, under the word, 'Ceremony'

^{2.} Ibid under the word, 'Rite-'

grace", applied by the Eastern, pre-reformation Western, and Roman Catholic churches to the seven rites of baptism, confirmation, the eucharist, penance, extreme unction, orders and matrimony. Sacrament also means confirmation of some promise or oath; things of mysterious significance, sacred influence and symbol." Thus it overlaps many other religious spheres which, in the Sanskrit literature, are covered by "Suddhi, purification," Prāyaścitta, "atonement;" Vratas, "vows" etc.

Samkra is derived from the Sanskrit root Samkrahan and is used in a variety of ways. The Mimamsakas mean by it the ceremonious purification of sacrificial materials. The Advaita Vedantists regard it the false attribution of physical action to the soul. The Naiyayikas use it in the sense of self-reproductive quality or faculty of impression recognised by the Vaisesikas as one of the twentyfour gunas. In the classical Sanskrit literature the word Samskāra is used in a very wide sense:—in the sense of education, cultivation, training; refinement, perfection and grammatic

- 3. Ibid. under the word, 'Sacrament.'
- 4. प्रोक्षणादिजन्यसंस्कारो यज्ञाङ्ग पुरोडाशेष्टिनति द्रव्यथर्मः । Vāchaspatyatshadābhidhāna V. p. 5188.
- 5. स्नानाचमजाद्जन्याः 'संस्कारादेहे उत्पद्यमानापि तद्यामानि जीवे कल्प्यन्ते । Ibid.
- 6 निसर्ग संस्कारविनीत इत्यसी नृपेगा चक्रे युवराज शब्दभाक्। Ragh. V. iii. 35.

purity; making perfect, refining, polishing; embelishment, decoration and ornament; impression, form, mould, operation, influence; he faculty of recollection, impression on the memory; he a purificatory rite, a sacred rite or ceremony; he consecration, sanctification and hallowing; idea, notion and conception; effect of work, merit of action etc. 12

So we find that the word "Samskara" has got its own peculiar associations gathered round it through its long history. It means religious purificatory rites and ceremonies for sanctifying the body, mind and intellect of an individual, so that he may become a full-fledged member of the community. But the Hindu Samskaras also combine a number of preliminary considerations and rites and other accompanying regulations and observances, all aiming at not only the formal purification of the body but at sanctifying, impressing, refining and perfecting the entire individuality of the recipient. The Samskaras with

^{7.} संस्कारकस्येव गिरा प्रनीपो तथा स पूत्रच विभूषितश्च। 'The Kumārasambhava, 1.28.

^{8.} प्रयुक्तसंस्कार द्वाधिकं बभी । Righ. V. iii. 18.

⁹ स्वभावसन्दर्श वस्तु न संस्कारमंपेक्षते । The Sakuntala vii. 23,

⁹a यन्नवे भाजने लग्न: संस्कारो नान्यथा भवेत्। The Hitopadesa 1. 8.

^{10.} संस्कार जन्यं ज्ञानं स्प्रति: 1 The Tarkasamgraha.

^{11.} इ.म. शरीरसंस्कार: पावन: प्रेत्य चेड च । M. S. ii. 26.

¹² फलातुमेया प्रारम्भाः संस्काराः प्राक्तना इव । Ragh V. i. 20.

٠,

their paraphernalia were regarded as producing a peculiar indefinable kind of merit for the man who underwent them. ¹³ It was in this collective sense that the word Samskära was used.

Though many of the Samskāras originated in, or even before, the Vedic period, as the ritualistically specific hymns¹⁴ of the Vedas indicate, the word Samskara'does not occur in the Vedic literature. The Brāhmaņa literature also does not mention the word, though some sections of it contain fragments of a few Samskāras like the Upanayana, the funeral etc.¹⁵ The Mimāmsakas¹⁶ used the word in the sense of not purificatory rites concerning individuals but in the sense of cleansing and purifying sacrificial materials before they were offered into fire.

2. The Extent and Number of the Sainskaras.

(i) The Grhyasūtras. The Samskaras, in the strict sense, fall within the jurisdiction of the Grhyasūtras. But here too we do not find the word "Samskāra" used in its proper sense. They too use the word in the sense of the Mimāmsakas

¹³ आत्मशारीगन्यतर्गनष्ठो विहितक्रियाजन्योऽतिशयिवशेषः संस्कारः । V. M. S. vol. I. p. 132.

^{14.} see ante p. 2. footnotes.

^{15. 8} Br. Xi-Xiv.

^{16.} बीह्मावेश्व यज्ञाङ्गताप्रदानाय वैदिक मार्गेश प्रोक्षशादिः
The Vachaspatya-brhadabhidhana Vol. V. P. 5158.

and speak of the Panca-bhūsamskāras17 and the Pāka-Samskaras by which they mean sweeping. sprinkling and purifying the sacrificial ground and boiling or preparing food for sacrifice. The hold of sacrifices on the social mind was great. They classify the entire domestic rituals under the names of different sacrifices. 18 The bodily Samskāras are included in the list of the Pākavajñas. 19 The Paraskara-Grhyasūtra divides the Paka-vajñas into four classes, the huta, the āhuta, the prahuta and the prāsita. The Baudhāyana-Grhyasūtra classifies the Pākavajnas under seven heads, the huta, the prahuta, the ahuta, the Sulagava, the baliharana, the pratyavarohana and the astakāhoma. It explains them as follows. Where the offerings are thrown into the fire it is called huta. This class includes the Samskaras from the Vivaha (marriage) to the Simantonnayana (hair-parting). Where, after making offerings to the fire, presents are given to the Brahmans prahuta. others it. called and is group contains the Samskaras from the Jatakarma (birth ceremonies) to the Chaula (tonsure). That kind of sacrifices are called ahuta where after making offerings to the fire and presents to the Brahmans, one receives presents from others.

^{17.} A.G.S. i. 3. i; P G.S. i i. 2; G. G. S.

^{18,} i. 1. 9; Kh. GS. i 2 1 P G. S. i.41; A. G S i.1. 2.

^{19.} B.G.S. i. 1. 1-12

I CHAP

The Upanavana and the Samāvartana Samskāras are included in this list. Thus, here what are, later on, called the Samskaras are treated as domestic sacrifices. There seems to be no clear idea about sanctifying the body and perfecting personality, The gods are the centre of religious activities and not individuals. So the sacrifices including even the bodily Samskaras were offered for their propitiation.

In the Vaikhānasa-Smārtasūtras²⁰ we find a clearer distinction between the bodily Samskaras and the sacrifices, that were performed at various occasions to propitiate the gods. Here eighteen bodily Samskāras (Astadasa Samskārah Šārīrāh). from the Rtusamgamana (conception) to the Vivaha (marriage) are mentioned. Again, the same work mentions the twenty-two sacrifices separately.21 These sacrifices include the Pancamahayajnas, Paka-sacrifices, the the seven seven sacrifices and the seven Soma sacrifices. Properly speaking, these are not personal Samskaras but daily and seasonal sacrifices

The Grhyasūtras generally deal with the bodily Samskaras beginning with Vivaha and ending with Samāvartana. The majority of them omit the funeral. Only a few, eg. the

^{20.} i. 1.

²¹ Ibid.

5.

Chūdākarņa

the Pāraskara, Āśvalāvana and the Baudhāvana describe it. The following are the numbers of Samskaras dealt with in the Grhyasutras. They fluctuate from twelve to eighteen and the lists are slightly varying in names of a particular

Āśvalāvana G.S. Pāraskara G.S. Baudhāvana G.S.

Samskara or in some additions and omissions. II. III. T. I. Vivaha 1. Vivāha 1. Vivāha 2. Garbhalambhana 2. Garbhadhana 2. Garbhadhana 3. Pumsayana 3. Pumsayana 3. Pumsayana 4. Simantonnayana 4. Simanto-4. Simanta nnayana 5. Jātakarma 5. Jātakarma 5. Jātakarma 6. Nāmakarana 6. Nāmakarana 6. Nāmakarana 7. Chūdākarma 7. Niskramana 7. Upanişkramana 8. Annaprāśana 8. Annaprāśana 8. Annaprāśana 9. Upanayana 9. Cudākarma 9. Chudākarma 10 Karnavedha 10. Samāvartana 10. Upanayana (Grhya Sesa) 11. Keśanta 11. Upanayana 11. Antyeşti 12. Samāvartana 12. Samāvartana 13. Antyeşti 13. Pitrmedha (II) Vaikhānasa G. S. (I) Vāraha G. S. 1. Rtusamgamana Jātakarma 1. 2. Garbhādhāna 2. Nāmakarana 3. Dantodgamana 3. Simanta 4. Annaprāśana 4. Visnubali

5. Jātakarma

- (I) Vārāha G. S.
- 6. Upanayana
- 7. Veda-Vratāni
- 8. Godana
- 9 Samāvartana
- 10. Vivāha,
- 11. Garbhadhana
- 12. Pumsavana
- 13. Simantonnayana

- (II) Vaikhānasa G. S.
 - 6. Utthana
 - 7. Nāmakarna
 - 8. Annaprāśana
 - 9. Pravasāgamana
 - 10. Pindavardhana
 - 11 Chaulaka
 - 12. Upanayana
 - 13. Pārāyana
 - 14. Vratabandhavisarga
 - 15. Upākarma
 - 16. Utsarjana
 - 17. Samāvartanı
 - 18. Panigrahana
- (ii) The Dharmasūtras. Being mostly occupied with the Hindu laws and custom, not all the Dharmasūtras care to describe or enumerate the about They contain rules Samskaras. Vivāha, Upákarma. Utsarjana. Upanayana, Asaucha. The Gautama-Anadhyāvas and Dharmasūtra gives a list of altogether forty Samskāras with eight of the virtues (Chatvārinsatsamsakarāh Aştau Ātmaguṇāh).
 - 1. Garbhadhana
 - 3. Simantonnayan
 - 5. Nāmakarana
 - 7. Chaula
 - 9-12. Chatvāri Veda-Vratāni

- 2. Pumsayana
- 4. Jatakarma
- 6. Annaprāśana
- 8. Upanayana
- 13. Snāna

14. Sahadharma-chārinī-Samyoga

15-19 Pañca-Mahāyajñas 20-26 Astakā, Parvana,

Śrāddha, Srāvaņi, Āgrahayaņī, Chaitri, Āśvayuji-iti Sapta-Pāka-Yajña-Samsthah

27-33 Agnyādheyam,

Agnihotram, Darša-Paurņamāsya, Chāturmāsya, Āgrayāņeşti, Nirūdha-pašubandha, Sautramaņi iti Sapta-Haviryajūa-

34 40 Agnistoma,
Atyagnistoma,
Uktha, Soḍaśī,
Vājapeya, Atirātra,
Āptoryama-iti
Sapt-SomayajñaSaṁsthāh.

Samsthah

Here too we do not find a clear distinction between the Samskaras proper and the sacrifices. All the donestic rites and many Sranta sacrifices elaborately described in the Brahmanas and the Srantasūtras, are placed with the Samskāras in the above list. The word "Samskara" is used in the sense of religious rites in general. According to Hārita, 23 a later Smṛti-writer, the sacrifices are to be taken as the Daiva Samskāras and other ceremonies, that were performed at the various occasions in the life of an individual, as the Brāhma Samskāras. Only the latter are to be taken as the Samskāras in the proper sense. No doubt, indirectly

^{23.} द्वितिधः संस्कारो । वित ब्राह्मो दैवश्व । गर्भाधानादिः स्मार्ती ब्राह्मः । H.D.S.

the sacrifices were of purificatory nature,24 but their direct purpose was to propitiate gods at different seasons, whereas the main object of the Samskaras proper was to sanctify the personality of the recipient.25 Many of the sacrifices, e.g. Chaitri, Aśvavuji were seasonal festivals that later on crystallised into popular feasts and rejoicings.

(iii) The Smrtis. When the Smrtis arose, the sacrificial religion and with them the Daiva Samskāras were on the wane. The Smrtis generally mean by Samskāras only those sacramental rites that were performed for sanctifying the personality of an individual, though some of them include the Pākayajnas also in their lists. According to Manu² the Smarta Samskaras or the Samskaras thirteen, from are proper conception death. Beginning from the conception they are:

- 1. Garbhadhana
- 2. Pumsayana
- 3. Simantonnayana 4. Jatakarma
- 5. Namadheya
- 6. Niskramana
- Annaprasana
- 8. Chūdakarma
- 9. Upanayana or Mauñjibandhana
- 10. Keśanta
- 11. Samávartan
- 12. Vivāha and
- 13. Smaśana

^{24.} दज्ञी दाने सद्ध्येव पात्रदानि मनीषिणाम । D. C. xxiii 5

^{25.} हंस्काराधे श्रारीग्रह । id. S. ii. 66.

^{26.} Ibid. ii. 16, 26, 29; iii. 1-4

The Yajnavalkya Smrti²⁷ also enumerates the same Samskāras except the Keśanta which was omitted from the list owing to the decline of the Vedic studies and its confusion with Samāvartana. The Gautama-Smrti28, following the tradition of its school, enumerates the forty Samskāras, though it does not seem oblivious of the fact that the Vedic sacrifices had fallen in disuse and consequently the Daiva Samskaras were not regarded as the Samskäras proper. The list of Angira²⁹ contains twenty-five Samskaras. Here the Pākayajnas are also enumerated with the bodily Samskaras mentioned in Manu and Yājñavalkya. The later Smrtis supply the list of sixteen Samskaras. According to the Vyasa Smrti³⁰ the Samskāras are Garbhādhāna. Pumsayana, Simanta, Jātakarma Nāmakriyā, Niskrama, Annaprāśana, Vapanakriyā, Karņvedha, Vratādeša, Vedārambha, Kešanta, Snāna, Udvāha, Vivāhāgniparigraha and Tretāgnisamgraha. In this list Karnayedha and the last two Samskaras are added to the number given in Manu and Yājnavalkya. This late addition was due to the fact that Karnavedha was regarded as a Samskara only later, originally being meant for decoration.

^{27.} I. 2,

^{28.} viii. 2.

^{29.} Quoted in VMS. vol. I.

^{30.} i. 13-15.

Jātūkarņya³¹ also provides a list of sixteen Samskāras, but he includes the Four Vows of the Vedic study instead of Vedārambha and retains Antya or funeral, dropping the last two Samskāras of Vyāsa.

(iv) Treatises. The mediaeval treatises generally devote one section to the Samskaras in the introduction lists of Gautama, Angira. Vyāsa Jatūkrņya etc. are compiled. The majority of them exclude the Daiva Samskaras or the pure sacrifices from their treatment. For example, the Vīramitrodava³² and the Smrtichandrikā.³³ Samskāramavūkha³¹ quote the list of Gautama but they deal with only the Brahma or Smarta Samskaras from Garbhadhana to Vivaha. So, by Samskaras' they mean only the bodily Samskaras. They also, like the majority of the Smrtis. exclude the funeral which was described in separate books The Nibandhas, besides the classical Samskaras, describe a large number of minor rite; and worships which were either the offshoots of the major Samskaras or were inleuded in them. They were popularly performed but were

^{31.} Quoted in the Samskaradipaka, Part II. p.1.

^{32.} VMS. vol. 1 P. 37.

³³ Anhika, Prakarana I.

^{34.} Samskāroddeśa p. 10

not elevated to the position of a separate Samskāra.

(v) The Paddhat sand the Prayogas. The Paddhatis and the Prayogas also deal with only the Brāhma Samskāras and leave the Daiva Samskāras altogether, partly because they have now become obsolete and partly the current Pākayajñas are described elsewhere. The funeral is always treated separately. The usual number of the Samskāras in them is from ten to thirteen (from Garbhadhāna to Vivāha). Many of the Paddhatis are actually called "The Daśakarma-Paddhati," or "The Manual of Ten Ceremonies."

3, The Sixteen Samskāras

At present sixteen are the most popular Samskāras, though the enumeration differs in different books. The latest Paddhatis have adopted this number. The Samskāravidhi³⁶ of Svāmi Dayanand Sarasvati and the Soḍaśa-Samskāra-Vidhi³⁷ of Pandit Bhimasena Śarmā contain only the sixteen Samskāras

As already pointed out, Antyesti or the funeral Samskāra is not enumerated by Gautama in his long list of forty-eight Samskāras, it has been

- 35. The Dagakarmapaddhatis of Ganapati, Narayana, Prthvidhara, Bhudeva etc.
- 36. Published from the Vaidika Yantralaya, Ajmer
- 37. Published from the Brahma Press, Etawah.

generally omitted by the Grhyasūtras, the Dharmasūtras and the Smrtis and neglected by later works on the Samskaras. The reason underlying this exclusion or indifference was that the funeral was regarded as an inauspicious ceremony38 and it should not be described with auspicious ones. It was, perhaps, also due to the fact that the life history of an individual closes with the advent of death and the post-mortem ceremonies had no direct bearing on the cultivation of personality. Nevertheless. Antyesti was recognised as a Samskara Some Grhvasūtras describe it. Manu. Yajñavalkya, Jatūkarnya enumerate it in the list of the Samskaras. The funeral belongs to the class of ceremonies in which Vedic Mantras were recited^{3,9}, and these Mantras are mostly taken from Vedic funeral hymns.40 In the present thesis, where there is no psychological bias against it, Antyesti has found its proper place among the Samskaras.

^{38.} M. Williams, Hinduis.n. p. 65

³⁹ निषे कादिस्सशानान्तो संत्रीयस्योदितो विधि:। M.S. 11. 16

⁴⁰ R.V. X. 14, 16, 18; A V., XVIII. 1-4.

CHAPTER III

THE PURPOSE OF THE SAMSKARAS

1 Introductory

An investigation into the real purpose significance of ancient institutions like the Hindu Samkāras is beset with many difficulties. all, the peculiar circumstances under which they arose are buried deep under thick crusts of ages, and around them have clustered a mass of popular superstitions. So, at such a distance of time, it requires a well-trained imagination coupled with a through knowledge of facts to probe into the problem. The second difficulty is that of national sentiment, which looks only at the bright side of the past and clouds the critical vision so essential for any research work. But a more stubborn difficulty is presented by the a priori tendencies of It is apt to assume that any the modern mind. thing ancient must be superstitions: suspicious of spiritual values of life; and it is impatient of understanding strict discipline, which is a great characteristic of ancient religions. student of ancient culture has to guard himself credulity on the one hand and the against

ultrascepticism on the other. He should study the Samskaras with due reverence to the past and full sympathy with human nature through its various stages of development.

2. Two-fold Purpose

We can broadly divide the purpose of the Samskāras into two classes. The first class is popular and superstitious, which is motived by unquestioned faith and naive simplicity of the unsophisticated mind. The second class is priestly and cultural. Its origin is due to conscious forces governing the development and evolution of society. when human beings try to improve upon nature. The priest, though not beyond the common run of people, was above the ordinary man in the street, and he introduced considerable refinement and culture into social customs and rites in a variety of ways. Samskāras of both the types have continued to figure in society from the very beginning, they have reacted on each other and they are still represented in Hinduism.

3. The Popular Purpose

To begin with the popular purpose, the ancient Hindus, like other nations of the world, believed that they were surrounded by superhuman influences which were potent enough tor good or evil consequences. They thought that these

influences could interfere in every important occasion in man's life. Therefore, they tried to remove hostile influences and attract beneficial ones, so that man may grow and prosper without external hindrances and receive timely directions and help from gods and spirits. Many items and ramifications of the Samskāras arose out of these beliefs.

(i) The Removal of Hostile Influences. removing the unfavourable influences the Hindus adopted several means in their Samskaras. first of them was propitiation. Goblins, demons and other uncanny spirits were offered praise, oblations and food, so that they may return satisfied with offerings, without causing inius of the individual. The householder was anxious to protect the life of his wife and children and regarded it his duty to deal with them. During the pregnancy of a woman, at the birth of a child, during childhood etc., such propitiation took place. In the birth ceremonies "if the disease-bringing demon, Kumāra attacks the child, the father murmurs "Kurkura, Sukurkura, who holds fast children, Chet! Chet! doggy let him loose. Reverence be to thee, the Sisara, a barkar, a bender'." The second method was that of deception. Sometimes propitiation was thought unnecessary or purposely

^{1.} P.G S. i 16 20; A G.S. i. 15; G.G.S. ii. 7. 17 Gadādhara conmenting on P.G.S. says. ततस्तको एनं कुमार सुवा।

avoided. For example, at the time of tonsure, the severed hair was mixed with cowdung and buried in a cowstall or thrown into a river, so that none could play magic upon it2. Deception is also evident in the funeral ceremonies. At the approach of death the image of a man was burnt before his death to deceive its. The motive underlying this act was that death while haunting the proper body of its victim would mistake him for an already dead person. But when propitiation and deception both proved inefficient a third drastic step was taken. Mischievous spirits were plainly asked to go away, threatened and directly attacked. During the birth ceremonies the father pronounces, May Sunda and Marka, Upavira and Saundikeva, Ulūkhala and Malimlucha, Dronāsa and Chyavana, vanish hence. Svaha" 1 The householder also invoked the help of gods and deities to drive away foul influences. While performing the Chaturthikarma (the Fourth Day after marriage) the husband invites Agni, Vāyu, Sūrya, Chandra and Gandharva to remove the injurious elements from the newly married wife.5 But, sometimes,

^{2.} अनुगुप्तमेतं सकेशं गोमयपिण्डं निभाय गोष्टे पत्वसमुदकान्ते वा। P.G.S. ii. 1. 20.

^{3.} K.S. xlviii. 54 ff; 39 ff.

^{4.} P.G.S. i. 16. 19; AP. G.S. i. 15.

^{📝 5.} अग्ने प्रायदिवत्ते त्वं देवानां प्रायदिवत्तिरसि ब्राह्मणस्त्वा नाथकाम सप्या-

he himself, by means of water and fire, frightened and drove them off.

Other devices were also used for this purpose. Water was invariably used in every Samskāra. It washed away physical impurities and warded off demons and goblins6: Noise was made at the time of burial to scare away lurking spirits. Sometimes the man himself asserted his boldness. He equipped himself with weapons to face any odds that might come in his way. For instance, the student was given a staff.7 He was forbidden to part with it and asked always to keep it close to his body. When this staff was thrown away at the end of studentship, he provided with a stronger bamboo-staff at the time of Samāvartana.8 It is clearly stated that it was used not merely for protection against animals and human foes but also against Rāksasas and Piśachas.º Shaking was also a means to remove evil influences. Combing the hair at the time of the Simantonnayana (Hair-parting) was for the same purpose.10. Selfishness of man

नामि याऽस्ये पतिथ्री तनूस्तामस्ये नाश्चय स्वाहा। etc. P.G.S. i. 11. 2. 1-5.

- 6. आपो हि वै रक्षोच्ने । ई. Br.
- 7. A.G. . i. 19. 10; P.G.S. ii. 5. 16.
- 8. वेषावं दण्डमादत्ते । P.G.S. ii. 6. 26.
- 9. विश्वास्थी मा नाष्ट्राध्यस्परिपाहि सर्वेत इति । P.G.S ii. 6. 26.
- 10. Ap. G.S. xiv; H.G.S. ii. 2

sometimes compelled him to transfer bad influences form his side to that of others. The marriage costume worn by the bride was given to the Brahman, as it was thought injurious to her. In this case, however, the Brahman was thought too powerful to be attacked by evil influences. The nuptial clothes were also put in a cowpen or hung on a tree. 11

(ii) Attraction of Favourable Influences. Just as untoward influences were tried to be got rid of. so the favourable influences were invited and attracted for the benefit of the recipient of a particular Samskara. The Hindus believed that every period of life was presided over by a deity. Therefore, on every occasion, that deity was invoked to confer boons and blessings on the man. At the time of the Garbhadhana (Conception) Visnu was the chief deity, at the time of the Vivaha Prajapati, and at the time of the Upanayana Brihsapati and so on. But there was no entire dependence on gods only. Men helped themselves also by various means. Suggestion and reference to analogous phenomena played a great part. Touch exercised a magic power. By touching things that were beneficial in themselves one expected good influences to follow. In the Simantonnayana ceremonies a branch of the Udumbara (fig) tree was

^{11.} A. V. xiv. 2. 48-50; K. S. Ixxvi. 1; Ixxix. 24.

applied to the neck of the wife.12 Here touch was believed to bring about fertility. Mounting a stone brought about firmness and was therefore prescribed for a student and a bride. 13 Touching the heart was thought to be a sure means of union and producing harmony between student and teacher or husband and wife.14 As breath was a symbol of life, the father breathed thrice on the new-born child to strengthen its breaths.15 For securing a male child the expectant mother was required to eat a barley corn with two beans and curd attached to it. 16 The reason is obvious The things which the expectant mother took were symbolical of the male sex and were expected to impart it to the embryo. To produce offsprings the juice of a many-rooted and luxuriant banyan-tree branch was inserted into the right nostril of the wife.17 Anointment produced love and affection. In the marriage ceremonies the bride's father anointed the couple while the bridegroom pronounced. "May all gods, may water unite our

^{12.} भीदुस्बरेश त्रिवृतमाबध्नाति—'अयमूर्जावती वृष्यः उज्भीव फिल्नी भव । P.G.S. i. 15. 4, 6; G.G. S. ii. 7. 1.

^{13.} In the Upanayana and the Vivāha Samskāras.

^{14.} Ibid.

^{15.} In the Jatakarma.

^{16.} H.G.S. ii. 2. 23; A.G.S. i. 13. 2,

^{17.} P.G.S. i, 14. 3.

hearts......18 Avoidance of ugly and inauspicious sights, and giving up contact with impure persons preserved the purity of an individual. The Snātaka was forbidden even to pronouuce a word beginning with an unlucky letter, or containg a repugnant idea. 19 Sometimes dramatic utterances were also requisitioned to bring about the desired thing. In the Simantonnayan ceremonies the wife was asked to look at a mess of rice whereupon the husband inquired whether she was seeing into its offsprings, cattle, prosperity and long life for him. 20

(iii) The Material Aim of the Samskars. The material aims of the Samksaras were the gain of cattle, progeny, long life, wealth, prosperity, strength and intellect. The Samskaras were domestic rites and naturally during their performance things essential for domestic felicity were asked from gods. It was a belief of the Hindus that by prayer and appeal their desire and wishes were communicated to the deities who responded to them in form of animals, children, corn, a good

^{18.} अधेनौ समजयित — 'समजन्त विश्वे देवाः समीपो हृदयानि नौ । सम्मात-रिश्वा सन्धाता समुदेष्ट्री दधात् नौ । P.G S. і 4. 15; G.G.S. ії. 1. 18.

^{19.} गर्भिको विजन्येति ब्रूयात् । शकुर्जामति नकुरूम् । भगाकमिति कपारूम् । P.G.S. ii. 7, 11-13. A.G.S. iii. 9. 6.

^{20.} कि परयसि प्रजा पशन् सौभाग्यं महां दीषांयुष्टं पत्युः । The Samavedamantrabr hmana i. 5 1-5.

physique and a sharp intellect². These material aims of the Samskāras are very persistent and they are found uppermost, even now, in the minds of common people. The priest has always welcomed and blessed the material aspirations of people. He has tried to sanctify and thereby make them legitimate for a householder.

(iv) Samskaras as Self-expression. But the householder was not only an ever terror-stricken man, nor was he a professional beggar of gods. He performed the Samskaras also to express his own joys, felicitations and even sorrows at the various events of life. The possession of a child was a coveted thing, so on its birth the joy of the father knew no bounds. Marriage was the most festive occasion in the life of a man. Every land-mark in the progressive life of a child brought satisfaction and gladness in the household. Death was a tragic scene which brought forth much pathos. -The householder expressed his happy feelings in the shape of decoration, music, feast and presents, were manifested in the funeral his scrrows ceremonies.

4. The Cultural Purpose.

While fully recognizing the popular purpose of

21. एकमिषे विष्णुस्त्वां नयतु द्वे ऊर्जे त्रीस्मि रायस्पोषाय वस्त्वारि मयोभवाय पठव पशुक्त्यः वडक्षतुक्त्यः । This verse is recited in the great Saptapadi A.i.G.S. i 7 19; \$. . . . \$. i. 14. 5

the Samskaras, the great writers and lawgivers have attempted to introduce higher religion and sanctity of life into them. Manu²² says, "By performing the Samskaras, conception, birth-rites, tonsure, and Upanayana, seminal and uterine impurities are washed away." He28 again adds. "The bodily Samskaras of the twice-born sanctify this life as well as the other." Yājñavalkva24 also endorses the same view. Some kind of impurity was attached to the physical side of procreation and lying in the womb.25 Therefore, it was thought necessary to remove that impurity from the body by performing various Samskaras. The whole body was also consecrated to make it a fit dwelling place for the soul. According to Manu, 26 "the body is made Brahmi by studies, observing yows, odering o saco no performing sacritor percent in socieron and untrion; the Pan's Tibe was theory was also urrent tha every man a form a Sudra, who requires refinement and polish before he becomes a full-fledged Aryan: "By birth every

^{22.} M. S, ii. 27.

^{23.} वैदिकेः कर्मभः पुण्यैनियेकादि क्रिंजन्मनाम् । कार्यः श्रारिसंस्कारः पातनः प्रेत्य चेह च ॥ M.S. ii. 26.

^{24.} Yāj. S. I. 16.

^{25,} बीजगर्म समुद्भवेनोविवहँगो नातकमंदि बन्य: । V. M. S. vol. 1. p. 132, 26. M.S. ii. 28.

one is a Sūdra, by performing the Upanayana he is called a twice-born, by reading the Vedas he becomes a Vipra and by realizing Brahman he attains the status of a Brāhmaṇa²⁷".

Social privileges and rights were also connected with the Samskāras The Upanayna was a passport for admission into the Aryan community and its sacred literature. It was also a special privilege of the twice-born and was denied to the Śūdras.²⁸ To mark the end of education and for entering the married life one had to perform the Samāvartana Samskāra. The Upanayana and the Vivāha Samskarās with Vedic hymns entitled a person to perform all kinds of sacrifices befitting an Aryan and increasing his status in the society.

Another purpose of the Samskāras was the attainment of heaven and even Mokşa or liberation.²⁹ When great sacrifices ceased to be mere propitiation of gods and became a means for securing heaven,³⁰ the Samskāras, which were

7

^{27.} जन्मना जायते शृदः संस्कारादृद्धित उच्यते । etc.

^{28.} अज्ञूद्रावाषदुष्टक्मणानुपनयनम् । Ap. D.S. i. 1. 16.

^{29.} निह कर्मभिरेव केवले वक्कश्वप्राप्तिः प्रशानकर्मसमुख्याहिकलमोदः। एतैस्तु संस्कृतः आक्ष्मनोपासनास्वधिक्रियते। Medhātithi on M. S. ii. 28.

^{30.} स्वरोकासो स्पेत् । The Purvamimamsā,

domestic sacrifices, also rose in their efficacy. Hārita³¹ speaks about the fruits of the Samskāras. "One who is consecrated with the Brahma Samskāras attains the status of Rsis, becomes their equal, goes to their world and lives in their close vicinity. One who is consecrated with the Daiva Samskāras attains the status of gods etc.' As the heaven was re-arded the ultimate goal of life by common people in ancient times, the Samskāras naturally became instrumental in the attainment of that coveted state of existence. Sankha-Likhita remarks, "Purified by the Samskaras and always practising the eight virtues of the soul. one gets fame, merits and heaven, he goes to the world of Brahman and reaches the state of Brahmanhood from where he never falls.3291

5. The Moral Purpose.

In course of time a moralizing feature emerged from the material body of the Samskāras. Gautama^{3,3} after enumerating forty Samskāras, gives "eight good qualities of the soul," viz.,

^{31.} Quoted in V.M.S. vol. I. p. 139.

^{32.} संस्कारेः संस्कृतः पूर्वे दत्तरे रतुसंस्कृतः । निरममध्युणेयुत्तो बाह्यको बाह्यकोकिकः । बाह्यं पदमवाप्नोति यस्माकच्यवते पुत्रः ॥ Quated in V. M., S. (vol. I. p. 142.

^{33.} G.D.S. viii 24.

mercy, forbearance, freedom from envy, purity, calmness, right behaviour, and freedom from greed and covetousness. He³⁴ further says, "He that has performed forty sacraments but has not the eight good qualities enters not into union with Brahman. But he that has performed only a part of the forty Samskāras and has eight good qualities enters into union with Brahman and into the heaven of Brahman."

The Samskāras were never regarded as ends in themselves. They were expected to grow and ripen into moral virtues. For every stage of life rules of conduct were prescribed in the Samskāras. No doubt, in them there is much that is religious and superstitious, but ethical attempt for the moral uplift of an individul is also visible. This stage of the Samskāras marks a great advance over the individual benefits that were solicited in them.

6. The Formation and Development of Personality.

The cultural purpose that evolved from the ancient rites and ceremonies of the Hindus was the formation and development of personality. Angirā³⁰

^{34. !}bid. viii. 25.

^{35.} Cf. गर्भिणीधर्माः, अनुपनीतधर्माः ब्रह्मचारिधर्माः, स्नातकधर्माः etc.

^{30.} विश्वकर्म यथा उनेकेरक्षेक्नमी स्थले शनैः । ब्राह्मण्यमपि तद्वस्थात्संस्कारै विधियुर्वेकम् ॥ Quoted in V. M. S. vol. I. p. 139.

giving the analogy of a painting says, "Just as a picture is painted with various colours, so the character of an individual is formed by undergoing various Samskāras properly". The Hindu sages realized the necessity of consciously moulding the character of individuals instead of letting them grow in a haphazard way. They utilised the Samkāras, already prevalent in the society, for this purpose.

The Samskaras cover the full span of life, and they even try to influence and impress the individual after his death through the cult of soul. They were arranged in such a way that they may produce suitable impressions from the very beginning of one's life. The Samskaras were a guide that directed the life of an individual according to his growth. So a Hindu was required to live a full life of discipline and his energies flowed into a well-guarded and purposive channel. The Garbhadhana Samskara was performed at the proper time when the couple were physically fit and in a healthy condition, when they knew each other's heart and had intens desire for possessing a child. Their whole thought was concentrated towards the act of procreation and a pure and congenial atmosphere was produced by means of sacrifices and recital of apt hymns. Throughout her pregnancy the wife was guarded and protected." against evil influences physical and superphysical

and her conduct was regulated to influence the growing child in the womb.37 At the time of birth, Ayuşya (for long life) and Prajnajanana (for talent) ceremonies were performed when the new-born was blessed to become firm like a stone, strong and crushing like an axe and grow into 'an intellectual On every occasion during the childhood joys and felicitations of an optimistic life were thrown into atmosphere which was breathed in by the budding child. After the Chūdākaraņa or tonsure when the child grew into a boy, his duties were prescribed and his responsibilities explained before him without encumbering his mind and body with and book-knowledge school discipline. Upanayana and other educational Samskāras formed the great cultural furnace where the emotions. desires and will of the boy were melted and shaped and he was prepared for an austere but a rich and cultured life. The Samayartana was an entrance and probation for the life of a married householder. The marriage arrangement was a developed code of entenics and the nuptial ceremony a homily on the life of a married couple. The various sacrifices and yows prescribed for a householder were introduced to remove selfishness clinging to one's individuality and make him realize that he was the part and parcel of the whole community.

³⁷ See the pre-natal Samskaras

^{∵88.} Ap. G.S. xiv; P G.S. i. 16; J.G.S. i. 8.

The death of a man was made easy by previous arrangement and his soul was given solace and help in its journey to the other side of life. No doubt, there are many itmes in the Samskaras that may be alled a matter of faith. But none can deny the operation of the cultural motive underlying the Samskaras, though one may not concede them a place for a perfect scientific scheme.

By making the Samskāras compulsory, the Hindu sociologists aimed at evolving a type of humanity uniform in culture and character and having the same ideal in life. They were successful to a great extent in their attempt. The Hindus form a peculiar race with a wide cultural background. They influenced and assimilated the people who came in contact with them by their cultural scheme, and they are still living as a nation.

7. Spiritual Significance.

Spiritualism is a chief feature of Hinduism and every phase of Hindu religion is tinctured with it. This general outlook of the Hindus transformed the Samskāras into a spiritual Sādhanā. The spiritual purpose and significance of the Samskāras cannot be given an open demonstration nor can it be evidenced with paper documents. It is the experience of those who have received the

sacraments. To a Hindu the Samskāras conveyed more than their constituents They were "an outward visible sign of an inward spiritual grace." He looked beyond the ceremonial performances and felt something invisible which sanctified his whole personality. So, for the Hindus the Samskāras were a living religious experience and not a dead formalism.

The Samskāras served a mean between the ascetic and the materialistic conception of the body. The advocates of the first school try to worship the spirit while discarding the body—an absurd procedure in the world of elements³⁹. The upholders of the second view do not go beyond the body and deny the spiritual aspect of man's life, and therefore they are deprived of that peace and joy that are nestled in the calm recesses of the spirit⁴⁰. It was the business of the Samskāras to make the body a valuable possession, a thing not to be discarded, but made holy, a thing to be sanctified, so that it might be a fitting instrument of the spiritual intelligence embodied in it.

The Samskāras were a gradual training in spiritualism. Through them the racipient realized that all life, properly understood, is a sacrament and every physical action should be referred to,

^{39,} The Jains, the Buddhists and the neo-Vedantists.

^{40.} The Charvakas and the Vamamargis:

and connected with, the spiritual reality. It was the way in which an active life of the world was reconciled with spiritual realization. In this system of living the body and its functions ceased to be hindrances, and become helpersin attaining perfection. By perferming these Samskāras the life of an ordinary Hindu, with whom the world would have been too much but for timely intervention of spiritual discipline, was made a grand sacrament. Thus duly celel rating the rites and ceremonies, the Hindus believed that they escaped the physical bondage and crossed the ocean of death. 11

S. Different Stages.

Such was the purpose of the Hindu Samskars when they formed the part and parcel of the life of the Hindus, who felt and acted accordingly. The Samskaras in their creative period were true to life, a flexible and living institution and not a fixed rigid ritualism. They were adapted to different localities and different times. Every Vedic family performed the ceremonies in its own way. Then set in the intellectual classification of the Samskaras when they were codified. At this time the creative period was drawing to its close and

41. विद्याद्याविद्यां च यस्तद्वेदोभयं सह ।

अविद्याया मृत्युं तीर्त्वा विद्ययाऽमृतमरनुते ॥ The Isopanisad, 11,

42. That is why there are so many variations in the Grhysutras.

an attempt was made to settle every thing finally. There are numerous discussions and options about the various details of the Samskaras. Minutest details were recorded and no departure from them was desired. But change was still possible. The Hindu mind was not stagnant as yet. . Then came a third period in the religious life of the Hindus. They thought that their energy was exhausted, they could not create any thing new and their only business was to collect and preserve. They regarded even a slight variation from the fixed course of the Samskāras a sin and they felt that they could not turn even a pebble, or utter a single word without the prescription of the ancient Rsis. To make the matter worse, the language of the procedure and Mantras became unintelligible in course of time. This was the stage when the true Spirit of the Samskaras departed and their sepulchures were left behind to be worshipped by their blind followers. The Samskaras ceased to be refined. elevated and adapted to the specific needs of the time. Therefore, now they have become more or less, a defunct institution not serving their real purpose.

CHAPTER IV

THE CONSTITUENTS OF THE SAMSKARAS

1. Introductory

The Samskāras are a complex combination of various elements. They express beliefs, sentiments and knowledge of the ancient Hindus about the nature of human life and the universe and their relation with the superhuman powers that were supposed to guide or control the destiny of man. The Hindus believed that man requires protection, consecration and refinement. For this, to a great extent, they depended on gods whose existence they seriously felt and whose help they invariably But while they sought aids from gods, they also helped themselves by the knowledge they possessed of natural and supernatural world. So we find a mixture of religious and secular factors in the Samskaras, though they have all assumed a religious garb in course of time.

2. Fire

The first and the most permanent constituent of the Samskāras was Agni or Fire which was always kindled in the beginning of every Samskāra. The importance of Agni in the Aryan religion is

as old as Indo-European period. Its equivalents are found in Latin ignis and Luthianian ugni. During the Indo-Iranian period also it worshipped as a chief domestic deity. As it is called the "houselord" in the Rgveda, so Atar (Avestan word for fire) is called the "houselord of all houses" in the Avesta. Its contact with man was very congenial in cold winters of northern countries. Consequently, it became the chief domestic deity that was a constant source of help in secular as well as sacred life of the householder. The family hearth was the "holy of the holies". The fire that was kept burning in every house became a perpetual sign for all influences that bound men with family and social relations, and became the centre of all domestic rites and ceremonies. It was not the case with the Vedic Indians alone The Romans and the Greeks also made the hearth the centre of religious faith and rite.

We can well appreciate the high position given to Agni in the Samskaras if we know what beliefs the Vedic Indians cherished about it. By virtue of its services, Agni assumed the role of Grhapati, "the lord of the house":

Doing his work he dwells in earthly houses,

^{1.} Yasna. 17. 11.

Though god he wins the fellowship of mortals² Who over the Five Tribes bearing away. Has set him down in every home, Sage, youthful, master of the house.³

Agni was believed to be a great and renowned protector against illness, demons and other hostile spirits. Therefore, at various Samskāras it was propitiated and recognized as such because one of the objects of the Samskāras was to ward off evil influences.

To the sage Agni render praise,
Him of true rules in sacrifice,
God banisher of illness.⁴
Agni expells the Rākṣasas,
God of clear radiance, deathless one,
Bright cleansing, worthy to be praised.
Agni protect us from distress,
With hottest flames, unaging god,
Burn those against our enemies.⁵

- 2. स चेतवन्मनुवी यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति । स क्षेत्रयस्य दुर्योसु साधनदेवी मर्थस्य सद्यनित्समापत् ॥ R. V. iii.
- .3. यः पञ्च चर्षेचीरिंग निससाद दमे दमे। . कविग्र हपतिर्युंना॥ R. V. VIII. 15. 2.
- . 4. कविमां अपुपस्तु हि सत्यभर्मा ग्रामकरे । देव समीव जातनम् ॥ Ibid. i. 12. 7.
 - 5. अगि रक्षांचि सेवति शुक्रशोचिरमत्यैः । शुच्चिः पावक ईच्छः ॥ Íbid. अग्ने रक्षायो अर्डंचः प्रति च्म देव रीवतः । त्रिष्ठेरकरो रह ॥ Ibid, vii. 15. 10, 13.

To ancient Hindus Agni was not only the "house-lord" and protector but also the high priest and mediator and messenger between gods and men. In the first capacity it supervised the ceremonies and in the second it bore offerings to gods.

Agni I praise, domestic priest, God minister of sacrifice, The Hotar, giver best of gifts.

Through thee who art their mouth the guiltless deathless gods.

All eat the offering which is sacrificed to them. 6A

O Agni, mayest thou announce
Among the gods this newest song
Of ours, a potent Gāyatra.

Agni doth send the sacrifice to heaven.

Hotar is he, he knows the work
Of messenger; goes to and for

"Twixt heaven and earth, knows heaven's
ascent.

- 6. अग्नि मीळे पुरोहितं यहस्य देवमृत्त्वजम् । होतारं रत्नघातमम् ॥ Ibid. i. 1. 1.
- 6 a. Ibid. ii. 1. 14.
- १ १ ममूचु त्वमस्माकं सिंव गायत्रं नव्यासम् ।
 भक्ते देवेषु प्रवोचः ॥ Ibid. i 27. 4.
- 8. अमिर्दिव इञ्यमाततान । Ibid. X. 80. 4.
- 8 a. Ibid. vii. 5. 1.

The Hindus regarded Agni as the director of rites and guardian of morality. Every rite was performed and contract and bond executed by Agni. It was an eternal witness around which, during the Upanayana and the Vivāha ceremonies, the student, and the husband and wife made circumambulations, so that their ties may be valid and permanent.

King of the clans, the wonderful Director of the rites, I praise This Agni, may he hear our call. Thou who art king of holy rites, Guardian of rta, shining one, Increasing in thy own abode. 10

3. Prayers, Appeals and Blessings.

The second class of constituents includes prayers, appeals and blessings. According to Tylor "prayer is soul's sincere desire, uttered or unexpressed, and is the address of personal spirit to personal spirit." When, lateron, ceremonies and rites evolved, the animistic prayer became co-extensive with ritual prayers. Because prayer

^{9.} विशां राजानम**ब्सुतमध्यक्षं धर्मणामिमम् ।** अप्रि मीळेस उ श्रवत् ॥ Ibid. viii. 43. 24.

^{10.} राजन्तमञ्चराणां गोपाष्ट्रतस्य दीदितम् । वर्षमानं स्वे दमे ॥ 1bid. i. 1. 8.

^{11.} Primitive Culture, vol. I. p. 364.

originated in the early stage of culture and was applied to domestic ceremonies, it was, more or less, unethical in the beginning. Gods were prayed to for the accomplishment of desire, but desire was as vet limited to personal or family interest. Samskāras, as already said, were domestic rites. During their performance, generally, prayers were offered for protection and prosperity of a family consisting of children, animals, corn, strength and other felicities. For example, the husband, while taking with his wife the great "Seven Steps" (Saptapadi) prayed to Lord Visnu, "One for sap, two for juice, three for the prospering of wealth, four for comfort, five for cattle, six for the seasons. Friend, be with seven steps (united to me). So he thou devoted to me."12 In more cultural Samskāras like the Upanayana, the worshipper adds to his entreaty for prosperity the claim for help towards virtue and against vice, and prayer instrument of morality. became an Upanayana prayers were offered for intellectual stimulation, purity, Brahmacharya etc. famous and the most sacred Gayatri mantra says, "Let us meditate on the most excellent light of the Creator (the Sun); may be guide our intellect."18

^{12.} P. G. S. i. 8. 1; A. G. S. i. 19. 9.

^{13.} तस्सवितुर्वरेष्णं भर्गेदिवस्य चीमहि । भियो यो नः प्रचोदयात् ॥G.G.S, ii. 10. 35.

The pupil at the time of making offerings to Fire prays, "May I be full of insight; not forgetful; may I become full of glory, of splendour, of holy lustre etc." While tying the girdle round his loin the student said, "Here has come to me, keeping away evil words, purifying my kinds as a purifier, clothing herself by (power of) inhalation and exhalation, with strength, this sisterly goddess, this blessed girdle." 15

During the performance of the Samskāras blessings were also expressed. They differed from prayers in this that while the prayers were made for one's own good, the blessings conveyed good feelings towards others. These were wishes or appeals on the part of those interested, which were uttered by a spirit or a god. They symbolised the object desired for. The man believed that his blessings would transmit the good and thus influence the individual aimed at. The objects of blessings were almost the same as those of prayers. The husband presenting the under garment to the bride uttered, "Live to old age; put on the garment; be a protectress of the human tribes against imprecation. Live a hundred years full

^{14.} A.G.S. i. 22. 1.

^{15.} इयं दुरुक्तं परिवाधमाना वर्णं पवित्रं पुनती म आगात् । प्राणापानाभ्यां वसमादधाना स्वसा देवी सुभगा मेसक्षेयम् ॥ P.G.S. ii. 2. 11.

of vigour. Cloth thyself in wealth and children. Blessed with life put on this garment!"16 The father at the birth rite blessed his child, "Be a stone, be an axe, be imperishable gold. Thou indeed art the self called son; thus live a hundred autumns."17

4. Sacrifice

Another important constituent of the Samskāras was sacrifice. Its origin belongs to the same period of culture and it evolved from the same anthropological belief which gave birth to prayer. They have, moreover, stood in close connection with each other in their long career. Men believed that gods, like men, were propitiated by praise and prayer. It was equally natural to their mind that, like men, they also liked and accepted presents and gifts. The Samskāras with the solitary exception of the funeral, were performed at the blooming and festive occasions in the life of a man. Therefore the recipient of the Samskāras or, if he were a minor, his or her parents offered presents, paid homage or tribute to

^{16.} जरांगच्छ परिष्यस्य बासो भवाकुष्टीनामिंभ शस्तिपावा । शतं च जीव शरदः सुवर्षो रिपं च पुत्रानतुर्संभ्ययस्य।युष्मतीदं परिष्यस्य वासः ॥ P.G.S. i. 4. 13.

^{17.} अञ्चा भव परशुमंब हिरण्यमञ्जूतं भव । Ibid. i. 16. 14; H. G. S. ii. 3. 2.

the beneficient gods in token of gratitude, or in anticipations of further blessings. Even at the funeral, sacrifices were made to gods requesting them to help the dead. The sacrifices were offered invariably in the beginning of, and through the course of a Samskāra. Special deities were believed to preside over a particular period of life. So they were specifically invited, placated and feasted. But other gods were also entertained, as their spheres of influence were often overlapping.

5. Lustration

The next class of constituents consisted of bath. lustration or baptismal sipping water and sprinkling of water over persons and things. animistic theory of the universe which underlies all ancient religion and philosophy suggested that water was a living being, which in so far as it assisted the process of growth and aided men in other ways, might be presumed to be beneficient."18 But, besides this animistic theory, water seemed living to ancient people on account of its motion. sound and power. That is why the Hebrews called it "living water." The purifying effects of water and its invigorating influence were revealed to men, as after having a plunge in its cool waves he found himself purified and refreshed. Other ideas

^{18.} Encyclopaedia of Religion and Ethics. vol. 11 p. 367.

were also associated with water. Many springs, lakes, wells and rivers had miraculous healing property, so it was thought that some divinity lived in each of them. The water was also supposed to possess the power of removing evil influences and killing demons.19 It was quite natural that having all these powers it was used by the Hindus as one means of removing the contagion, influence of spirits, and at a higher stage the guilt of sin. Bath was complete washing off of physical, moral and spiritual impurities. Sipping water and lustration were partial or symbolic baths. Ceremonial purification was a universal feature in almost all the Samskaras The Hindu led a life regularly purified by water from his conception in the womb up to his death and even after it. The father was required to bathe after the Garbhadhana 20 and in the Jātakarma (birth ceremonies20A) Bathing was of the initial steps that preceded the Cūdākaraņa and the Upanayana.21 At the end of his student career the youth was sumptuously bathed22. The bride and the bridegroom were

^{19.} R.V. vii. 47, 49; X. 9. 30.

^{20.} ऋतौ तु गर्भशिक्तित्यास्तानं मैयुनिनः स्मृतम् | Аразtamba, quoted by गदाघर он Р. G. S.

²⁶ a. अत्वा जातं पिता पुत्रं सचैकं स्वानमाचरेत्। Vasişta Ibid.

^{21.} माता कुमारमादायाध्याच्या । A.G.S. i. 17.

^{22.} P.G.S. ii. 6; G.G.S. iii. 4. 6.

bathed before the nuptial ceremonies²³. The dead body was washed before it was burnt²⁴. Sipping many times in a day as well as ceremonial sipping in every Samskāra are prescribed by the scriptures. Sprinkling was also a common feature of the Samskāras. Entire material was sprinkled with water before a Samskāra began. In the tonsure ceremonies the child's head was sprinkled, a Snātaka was sprinkled with water for fame, glory, learning and holy lustre²⁵; the bride was sprinkled on her head for, health, peace and happiness ect²⁶.

6. Orientation

Orientation was another element of the Samskāras. It was based on the pictursque symbolism of the path of the sun and myths according to which different directions were ruled by different deities. In men's mind the eastern direction was associated with light and warmth, life and happiness and glory; the west with darkness and chill, death and decay. According to Indian mythology, south is the direction of Yama, the god of death, so it was regarded inauspicious. These beliefs gave rise to various

^{23.} G. G. S. ii. 1. 10-17.

^{24.} The B.P.S.

^{25.} तेन मानभिषित्रामि अिये यशसे ब्रह्मणे ब्रह्मवृष्टिस्य । P. G. S. ii. 6 9.

^{26.} Ibid. i. 8. 5.

practices concerning the position of man in the Samskāras. In all the auspicious Samskaras the recipient faced the east indicating his preparedness to receive light and life. While making circumambulation in the Samskaras, the course of the sun was followed. In inauspicious Samskaras the direction was reversed. During the funeral ceremonies the head of the dead was kept towards the south when it was placed on the funeral pyre and the soul was on its journey to the abode of Yama. At special occasions the position persons and things was determined by ideas suggested on that time.

7. Symbolism

Symbolism played a great part in the Hindu Samskaras. It was a material object to convey mental and spiritual significance. It was mostly suggested by analogous objects. Men believed that like things produce like effects. So, by their contact, it was thought, men were bestowed with similar characteristics. Stone was a symbol of fixity and one who mounted it was supposed to be invested with firmness in his or her character.²⁷ The student in the Upanayana and the bride in the Vivāha ceremonies were required to step on a stone suggesting their steadfastness in their

^{27.} आरोहेंसमपुमानमश्मेव स्थिरा भव । P. G. S. i. 7. 1.

devotion to the teacher and the husband. Looking att he pole star was productive of similar effects.²⁸ Sesamum and rice were symbols of fertility and prosperity.²⁹ Anointment was symbolic of love and affection; ³⁰ eating together was a symbol of union; ³¹ touching the heart symbolized joining hearts; ³² grasping the hand was a sign of taking full responsibility; ³³ looking towards the sun indicated brilliance and lustre; ³⁴ a male constellation ensured conception and so on. ³⁵

8. Taboos

Numerous taboos observed at various points of the Samskāras constituted a different category. Taboo is a Polynesian word said to mean "what is prohibited." The ethical conception of man in early times was influenced by magical determination of things injurious. The science of medicine and hygiene were also helped by it. There were many

^{28.} ध्रवमास ध्रुवं त्वा पश्यामि ध्रवैधिपोध्ये माथ । Ibid. i. 8. 9.

^{29.} इमांल्ला नानवपाम्यग्नी समृद्धिकरणं तव । A. G. S. i. 7. 8.

^{30.} समजन्तु विश्वे देवा समजन्तु हृदयानि नी। G. G. S. ii, 1. 18.

^{31.} अथेनां स्थालीपाकं प्राश्यति—'प्राणैस्ते प्राणान्सन्द्धामि अस्थिमिरस्थीन मांसै मोसानि स्वचा स्वचम्'। P. G. S. i. 11. 5.

^{32.} मम वते ते हृदयं दधामि ममचित्तमतुचित्तं तेऽस्तु । Ibid. i. 8. 8.

^{33.} G.G.S. ii. 2-16.

^{34.} तचक्षुर्वेवहितं पुरस्ताच्छुक्रमुख्यरत् । P. G. S. i. 17. 6.

^{35.} Ibid j. 11. 3.

taboos connected with the conception of life. Life was the central mystery of the world for early man. He attached mystery and danger with every thing connected with it. Its genesis, growth and end were all mysterious. It was thought necessary to take precautions against dangers and to give vent to the sense of mystery at various occasions of life. This gave birth to various restrictions that later on crystallised into well defined taboos about pregnancy, birth, childhood, adolescence, youth, marriage, death and corpse.

There were taboos connected with lucky and unlucky days, months and years.³⁷ People believed that injurious influences arising from various objects and present in the air associated themselves with some months, days and years when things might or might not be done with safety and advantage. Unfavourable incidents, economic and astronomical, and occasions like death, desease and defeat stamped days, months and years as unlucky. There are many such beliefs, the origin of which is lost in a remote antiquity. Out of the vast experience of a community there evolved a system of taboos connected with them. But there were

37. जन्मक्षें जन्ममासे जन्मदिवसे शुभं त्यजेत् । Ratnakoşa quoted by Godadhara on the भावणेऽपि च पीषे वा कन्या भादपदे तथा । P.G.S i. 4-8.
चैत्राइव युकार्तिकेषु याति वैभव्यतां सतु ॥ Vyāsa, Ibid.
भायुग्मे दुर्भेगा नारी युग्मे तु विचवा भवेत् । Rājamārtaṇda, Ibid.

other prohibitions also that were based on rational grounds. During natural calamity, political revolution, death of a person, monthly course of a woman etc. the Samskāras were postponed.³⁸

Taboos connected with food were also numerous. A particular food was prescribed in a particular Samskāra.³⁰ The object in view was that food should be light, free from injurious ingridients and symbolic of the occasion. Sometimes food was altogether prohibited.⁴⁰ The underlying idea here was that the weakness and impurity of the flesh should be removed before the man could enter into communion with a deity at the time of the Samskāra. Fasting was sometimes also meant for producing ecstasy. By observing abstinence from food man felt elevated and moving in an atmosphere quite different from that of ordinary men.

- 38. दिग्दाहे दिनमेकं च गृहे सप्तदिनानि तु ।

 भूकम्पे च समुत्पक्षे त्रयहमेन तु वर्जयेत् ॥

 उल्कापाते त्रिदिवसं धृष्णे पश्चदिनानि च ।

 वज्जपाते न्यैकदिनं वर्जयेस्सर्वकमंसु ॥

 निवाहनतचूडासु यस्य भागाँ रजस्वला ।

 तदा न मंगलं कार्ये शुद्धी कार्ये शुभेन्सभिः ॥ Vṛddhamanu, Ibid.
- 39. त्रिरात्रमक्षार वाषणाशिनीस्थाताम् P.G.S. i. 8. 21.
- 40. Ibid. iii. 10. 25-26.

9. Magic

Magical elements are also found Samskāras. Dangers and problems of early life were more acute, in certain directions, than those that confront the civilized society to-day. They demanded constant vigilence, careful investigation and prompt action. As already said, early men recognized supernatural agencies. But they did not always supplicated to these agencies. Sometimes they attempted to avail of, and control, these forces. Magic originated from this tendency of man. It is essentially a directive and coercive procedure and differs in this respect from full-fledged religion, which is essentially submissive and obedient to supernatural powers. The method of magic is based on sequence of incidents and on imitation of nature and man. In the Atharva-Veda there is a large number of magic formulas which are used by Kausika in his sūtras at various ceremonies. A hymn of the Atharvaveda begins as follows, "Let the up-thruster thrush thee up; do not abide in thine own lair. the arrow of love that is terrible therewith I pierce thee in the heart."41 This hymn is used by Kauśika42 in a charm for winning a woman under one's control, by pushing her with a finger, piercing the heart of

^{41.} iii. 25. 1.

^{42.} K. S. xxxv. 22.

an image of her, etc. Other Grhyasūtras also utilize magic formulas in the Samskāras. But here, magic being beneficient is different from black magic. For example, magic was performed for safe and easy delivery, 43 for warding off evil spirits etc. 44

In the Hindu Samskāras religion was more important than magic. On the whole, in the beginning, there was hardly any difference between a priest and a magician But later on, as a consequence of progress and refinement in religion, conflict arose between the two. Ultimately, though not completely, the priest succeeded in ousting the magician, who was in league with uncanny world. The Buddhist and Jain monks were forbidden to devote themselves to the exorcism of the Atharvaveda and magic. The Brahmanical law-books declared sorcery as a sin; the magicians were classed with rogues and scoundrals and the king was asked to punish them. 45

10. Divination

Divination also played an important part in the performance of the Samskaras. Divination is the science that seeks to discover the will of

- 43. The Sosyanti karma.
- 44. In the Jatu karma. Ceremonies.
 - 45. उत्कोचकाश्चोपविकाः कितवास्तया ।

मङ्कादेश्वश्वराह्य महाइयाद्वाविकै: सह ॥ M.S. ix. 258. भूमियारेषु य सर्वेषु कर्तन्यो हिसतो दसः । lbid. ix. 290.

supernatural powers. Men desired to learn the causes of the present and the past misfortunes and the story of the future that they may know at any moment what is the best course to pursue. It was supposed that these things are indicated by appearances and movements of the various objects of the world. Natural phenomena indicated the purpose of the superhuman forces, as it was believed that gods could not but so reveal themselves. It was man's task to discover the laws of phenomenal revelations. The question of rationale did not arise, as it was held that gods were friendly, and anxious to guide the uncertain footsteps of man.

Of all divinatory methods actrology played the greatest role in the history of the Samskāras. It derived its prominence from the splendour and myths of the sidereal heavens and the belief that all heavenly bodies were divine or controlled by divine beings, or abode of the dead⁴⁶. So, it was natural that the astral movements should be looked on as giving signs of the will of the gods. In the early Grhyasūtras astrological considerations are very few and simple. With the development of astrology they became amplified and developed. Detailed astrological rules are formulated in the later treatises for every Samskāra. Every care

^{46.} बाबा पृथिकी are the parent-gods from which the Hindu Pantheon sprang up

was taken that a Samskāra should be performed under an auspicious planet⁴⁷.

Sacredness of human body also lent divinatory power to several marks on body. The Linga-purana has exhaustively dealt with this subject and is quoted in the examination of the bride and the bride-groom⁴. Other methods were also adopted for divination. Gobhila admits the limitation of human knowledge and recommends to examine the future of the bride by means of various clods of earth⁴⁰. After the Annaprasana, the occupation of the child was determined by its choosing one of the objects placed before it. And so on⁵⁰.

11. Cultural Elements

In adition to the above religious beliefs, rites and ceremonies, the Samskāras contained social customs and usages and rules about eugenics, ethics, hygiene, medicine ect. In ancient times, different spheres of life were not departmentalized. The whole life was a compact

^{47.} A large number of astrological works have come into existence for this very purpose.

^{48.} Quoted in the V.M.S vol. II. p. 752

^{49.} G.G.S. ii 1. 11 ·

^{50.} क्रतप्राश्चनमुक्षंगाद् भात्री बालं समुख्युजेर् । कार्यं तस्य परिज्ञानं जीविकायाः अनन्तरम् ॥ Quoted in V.M.X. vol. I.

unity saturated with the all-pervading ideal of religion. As the Samskaras covered the full life of an individual, his physical, mental and spiritual training was combined with them. The social status of a man played an important role throughout the Samskaras. The right of performance and the procedure of ceremonies were aften determined by castes. Marriage settlements were made according to social customs and rules. In selection of bride and bride-groom, in copulation, pregnancy and rearing of chidren the rules of eugenics and racial purity were followed. The life of a Krtachūda (one who undergone the tonsure ceremonies), a Brahmacāri, a Snātaka and a householder were regulated according to the moral laws of the time. Life was protected not only against demons and goblins but also against desease and accidents by prescribing rlues of health, diet and medicine. Rules of sanitation were also observed during the monthly course of a woman, confinement, and death in a family and on other occasions in life.

12. Common-sense Elements

Common-sense elements were also found in the Samskaras, which were not closely connected with the religious idea and they will continue to be there whatever change may occur in the religious idealogy of people. Invitations were sent to all the relatives and friends to attend the ceremonies. A new

canopy was erected in the Vivāha, the Chūdākaraņa, the Keśānta, the Upanayana and the Sīmanta ceremonies. Mirth was expressed by decoration of the house with sprouts, leaves, flowers etc. and dressing the recipient with fitting costumes. During the Samāvartana the Snātaka was presented garments, garlands, staf and other necessities and comforts of a householder. In the Vivāha ceremonies both the husband and the wife were dressed and ornamented according to their social status. Music was also employed to echoe the general happiness and to entertain the guests. The Vārāha Grhyasūtra raises the Vādanakarma or instrumental music to the position of a regular constituent of the Vivāha ceremonies.

13. A Spiritual Atmosphere

These rules and regulations and commonsense elements were social in their origin. But in course of time they were given a religious shape. The whole sacramental atmosphere was fragrant with spiritual significance. Under the sacramental canopy the recipient felt himself exalted, elevated and sanctified.

CHAPTER V

THE PRE-NATAL SAMSKĀRAS.

1. THE GARBIIADHANA (CONCEPTION)

(i) The Meaning

The rite through which a man placed his seed in a woman was called Garbhādhāna.¹ Saunaka gives the similar definition though in slightly different words; "The rite by the performence of which a woman receives semen scattered (by her husband) is called Garbhālambhanam or Garbhādhāna.''² So this is quite clear that this rite was not a religious fiction but a ceremony corresponding to fact, though its adherents, later on, fought shy of, and ultimately, abandoned it.

We know nothing about sentiments and rites, if any, regarding the procreation of children and the ceremonial procedure accompanying it in the pre-Vedic times. It must have taken a very long period for the evolution of this Samskara. In the

- 1. गर्भ: संवार्यते येन कर्भणा तद्गर्भाषानिमत्यत्गतार्थे कर्मनामचेयम् ।
 The पूर्वनीमांसा अध्याय 1, पाद 4 अचि 2, Quoted in V.M.S.
 - 2. निविक्ती यहप्रयोगेण गर्भाः सन्धार्यते जिया । तत् गर्भकम्भनं नाम कर्मे प्रोक्तं मनीविभिः ॥ Quated in V.M.S.

beginning, procreation was a natural act. A human pair copulated, whenever there was a physical demand for it, without any anticipation of progeny, though it was a usual consequence. The Garbhādhāna Samskāra, however, presupposed a well established home, a regular marriage, a desire of possessing children and a religious idea that beneficient gods helped men in begetting children. So the origin of this Samskāra belongs to a period when the Aryans were far advanced from their primitive conditions.

(ii) The Vedic Period

In the Vedic period we see that parental instincts found their expression in many utterences containing prayers for children.³ Heroic sons were regarded as boons conferred by gods on men. The theory of Three Debts was in the process of evolution in the Vedic period.⁴ A son was called "Rinachyuta"⁵ or one who removes debts, which may denote parental and economic both, and the begetting of children was regarded a sacred duty

³ प्रजां च धर्ग द्रविणं च धत्तम् । R.V. viii. 35. 10; पुत्रासो यत्र पितरो भवन्ति । Ibid. i. 89. 9.

^{4.} जायमानो वै ब्राह्मणस्त्रिभिष्ट याचान् जायते ब्रह्मचर्येया ऋष्टियो यहेन देवेभ्यः प्रजया पित्रभ्यः । एव वा अनुत्यो यः पुत्री यज्वा ब्रह्मचारी वा स्वादिति । the Taittiriva-Samhitā, vi. 3. 10. 5.

^{5.} R.V. x 142. 6.

binding on every individual. Moreover, there are many similes and references in the Vedic hymns bearing on how to approach a women for conception. Thus an idea and, perhaps, a simple ceremony regarding conception were coming into existence in the Vedic period.

Though the ritual procedure adopted in the Garbhādhāna must have assumed ceremonious shape before the codification of the Samskāras in the Grhyasūtras, we do not get an exact information about it in the pre-Sutra period. But we come accross many prayers in the Vedic hymns pointing to the act of conception. Visnu prepare the womb: let Tvastar adorn thy form; let Prajāpati pour on, let Dhātar place the embryo. Place the embryo, O Sarasyati; let both the Asvins garlanded with blue lotus set thine embryo."7 Asvattha has mounted the Sami: there is made the generation of a male; that verily is the obtainment of a son; that we bring into women. In the male indeed grows the seed. That is poured along into the women; that verily is the obtainment of a son, that Prajapati said."8 A verse in the Athanyayeda contains an invitation to wife to mount the bed for conception: "Being happy in

^{6.} सनीमश्वरवामास्टरतत्र पुंचवनं कृतम् । 📈 तद्वै पुत्रस्य वेटनं तत् सीव्याभरामसि ॥ etc. A. V. vi. 9.

^{7.} R.V. x. 184.

^{8,} A.V. vi. 9. 1, 2.

mind, here mount the bed; give birth to children for me, your husdand."9 Descriptions of actual copulation also found in the pre-Sūtra are literature 10 From the above references we gather that in the pre-Sūtra period the husdand approached the wife, invited her for conception, prayed to gods for placing the embryo into her womb and then finished fertilization. The procedure was very simple. No other details are available. just possible that some kind of ceremony performed on this occasion, but we are quite in dark about it. The reason why this ceremony is not described in details seems to be that originally it formed a part of the marriage ritual.

(iii) The Sutra period

The Garbhādhāna ceremonies are, for the first time, systematically dealt with in the Grhyasūtras. According to them, since marriage the husband was required to approach the wife in every month when she was ceremoniously pure after her monthly course. But before the conception, one had to

भाष यामिच्छेत् । गर्भे दधीतेति तस्यामध निष्ठाप्य मुखेन मुखं छन्धामुक्तः षान्यामिप्रारायादिन्दियेणा रेतसा रेते आदधामीति गर्भिण्येव भवति । The Brhadaranyakopanişad.

^{9.} Ibid xiv. 2, 2.

¹⁰ ता पूषन् शिवतमामेरयस्य यस्यां बीजं मनुष्याः वपन्ति । बा न ऊरू उशती विश्रयाति यस्यामुशन्तः प्रहराम शेपम् ॥ R.V. x. 85. 37.

observe various vows according to the desire of possessing different types of sons-Brahmana, Śrotriva (one who has read one Śākhā). Anūchāna (who has read only the Vedāngas), Rşikalpa (who has read the kalpas), Bhrūna (who has read the sūtras and the Pravachanas), Rsi (who has read the four vedas) and Deva (who is superior to the above).11 At the end of the vow, cooked food was offered to the fire. After this, the pair were prepared for cohabitation. When the wife was decently decorated, the husband recited Vedic verses containing similes of natural creation and invocations to gods for helping the woman in conception.12 Then embracing began with verses containing metaphors of joint action of male and female forces, and the husband rubbed his own body with verses expressing his fertilizing capacity.13 After embracing, conception proper took place with prayers to god Pūşan and an indication scattering semen. 14 The husband, then, touched the heart of the wife, reclining over her right shoulder with the verse, "O thou whose hair is well parted. Thy heart that dwells in heaven, in the

^{11.} B. G. S. i. 7. 1-8.

^{12.} Ibid. i. 7. 37-41.

^{13.} अथेना परिष्वजित--- 'अमहमस्मि सा त्वं शौरहं पृथ्वी त्वं रेतोऽहं रेतोअख्यम् । etc. lbid. i. 7. 42.

^{14.} Ibid. i. 7. 44..

moon, that I know; may it know me. May we see a hundred autumns."15

(iv) The Dharmasūtra, the Smṛti and Subsequent Periods

The Dharmasütras and the Smrtis add little to the ritualistic side of this Samskara. Rather they lay down rules regulating the performance, e.g. when the conception should take place : recommended and prohibited nights; astrological considerations; how a polygamous man approach his wives; conception a compulsory duty and its exceptions; the right of performing the Samskara etc. Only a few Smrtis like the Yājñavalkya, the Āpastamba and the Śātātapa prescribe bathing for husband after coition,16 though the wife is exempted from this purification. The last named authority says, "In the bed the husband and the wife both become impure. after they get up, only the former becomes impure while the latter remains pure."

The Prayogas and the Paddhatis add a few new features to this Samskāra. They introduce the worship of Puranic gods and prescribe Sankalpa

^{15.} P.G.S. i. 12. 9.

^{16.} ऋती तु गर्भशक्किस्वास्तानं मैधुनिन: स्मृतम् । याज्ञवस्यय and आपस्तम्य क्षावप्यशुची स्यातां दम्पती स्वयनं गती । शयनादुत्थिता नारी शुचिः स्थादशुचिः पुमान् ॥ शासातप.

Quoted by Gadadhara on P.G.S. i. 11.

(determination), Mātrpūjā and Nāndīśraddha, and worship of Gaņeśa or Vināyaka in the beginning of it. 17 Presents and feasts are also enjoined at the end of the Samskāra. 18 These features, however, are common to almost all the Samskāras.

(v) The Time of Performance

The first question that was raised in connection with the Garbhadhana ceremony was about the time of its performance. The Dharmasastras are unanimous at the point that it should be performed when the wife was physically prepared to conceive. that is, in her Rtu. The proper time for conception was from the fourth to the sixteenth night after the monthly course of the wife.19 The majority of the Grhyasūtras and the Smrtis consider the fourth night ceremoniously pure for conception. But the Gobhila Grhyasūtra²⁰ takes a more rational view. According to it, conception should take place after the stoppage of the flow of impure blood. The woman, before the fourth night, was regarded untouchable and a man approaching her was polluted and also taken to be guilty of abortion. because his semen was scattered in vain.21

^{17.} The Dasakarma-Paddhatis.

^{18.} lbid.

^{19.} M.S iii. 2; yāj. S. I. 79.

²⁰ विद्या यास्तिस्मन्नेव दिवा । ii. 5

^{21.} अर्थोद्धारेख शुक्रस्य त्रहाह्स्याभवाष्ट्रधात्। वाश्वकायन, quoted in the

Only nights were prescribed for conception and day time was prohibited.²² The reason given for it was that the vital airs of one, who cohabits with his wife in the day time, leap out; one approaching his wife in the night time is still a Brahmachāri; one should avoid coition in the day time, because from it unlucky, weak end short-lived children are born.²³ Exceptions to this rule however, were recognized. But they were meant for only those who generally lived abroad, sepated form their wives, or when their wives were intensely desirous of cohabitation,²⁴ The idea underlying the second exception was that women should be satisfied and protected by every means, so that they should not go astray.²⁵

Among the nights later ones were preferred Baudhayana says that "one should approach his wife from the fourth to the sixteenth night.

V.M.S. vol. I.

^{22.} Yaj. S. J. 79. The Agralayana Smrti, उपेयान्मध्यरात्रान्ते। quoted in V.M.S. vol. f

^{23.} प्राणां वा एते स्कन्दिन्त ये दिवा रत्या मंयुज्यन्ते । ब्रह्मचर्यमेव तयदात्री रस्या संयुज्यन्ते ॥ The Pragnopanisad. i 13. नातवे दिवा मेथुनमर्जयेदल्पभाग्याः अल्पवीर्याश्च दिवा प्रस्कृत-ऽल्पायुश्चेति । आर्थविश्वक भृतिः । quoted in V.M.S. vol. I.

^{24.} अनृताबृतु काले वा दिवा रात्रावधापि वा । प्रोधितस्तु स्त्रियं गच्छेत्प्रायश्चित्ती भवेस व ॥ व्यासः Ibid.

^{25.} बस्मात्तरमाखियः सेव्याः कर्तव्याश्च सुरक्षिता M.S. Ibid.

specially the later ones."26 Apastamba and others endorsed the same view.27 Children conceived on later nights were regarded more lucky and meritorious: "A son conceived on the fourth night becomes short-lived and without wealth: a girl conceived on the fifth generally gives birth to female children: a son conceived on the sixth becomes mediocre; a girl conceived on the seventh would become barren; a son conceived on the eighth night becomes a lord or prosperous; if the conception takes place on the ninth auspicious woman is born and a son conceived on the tenth becomes wise; a girl conceived on the eleventh night becomes an irreligious woman and a son conceived on the twelfth becomes the best man: on the thirteenth an adultress woman is born and on the fourteenth a religious, grateful, selfrealized and firm in his vow, son is born; on the fifteenth a mother of many sons and devoted to her husband: and on the sixteenth a learned. auspicious, truthful, selfcontrolled and a refuge of all creatures is born."2" The rationale of this belief was that conception, farther removed from the contact of monthly impurity, was purer and more meritorious.

^{26.} B.G.S. i. 7. 46.

^{27.} तत्राष्ट्रतरोत्तराः प्रशस्ताः । Ap. D.S. ii. 1.

^{28.} ड्यास, quoted. in V M.S. vol. l.

The sex of the would-be child was believed to be determined by the number of night on which the conception took place. Even nights were selected for the birth of a male child and odd ones for a female child.²⁰ It was thought that quantity of semen and menstrual discharge was responsible for the sex of the child.³⁰ Parents were guided by their desire of possessing the child of a particular sex.

Certain dates of the month were prohibited for conception. The eighth, the fourteenth, the fifteenth and the thirtieth, and all the Parvans were specially avoided. A twice-born householder observing the above rule was regarded to be ever a Brahmachāri. The Viṣṇupurāṇa 2 stigmatizes these nights and damns the persons guilty of approaching their wives on them to hell. Manu 3 taboos the eleventh and the thirteenth days also. These days were

²⁹ युरमासु पुत्रा जायन्ते स्त्रियोऽयुरमःसु रात्रिषु । M.S iii. 48

^{30.} पुमान्युंतोऽधिके शुक्ते स्त्री भवस्यधिके स्त्रियाः । समेऽपुमान्युंस्त्रियौ वा क्षीणेऽको च विपवयः ॥ Ibid, iii, 49.

³¹ पर्वतर्जे झजेचनेनां तद्वतो रितकाम्यया । M.S. iii. 45; yāj. S.t. 79.

^{32.} पर्वाण्येतानि राजेन्द्र रविसंकान्ति रेव च ।
तैल्ब्बीमांसभोगी पर्वर्रदेतेषु यः पुमान् ।
विन्यूत्रभोजनंनाम नरकं प्रविपयते ॥ The Visnupurana, quoted in the V.MS. vol. I.

^{33.} तासामाचारचतस्तस्तु निन्दितेकादकी च ना । त्रयोदशी च शेवास्तु प्रकस्ताः दक्ष रात्रयः ॥ M.S. iii. 47.

meant for religious observances, and therefore any sexual act was eschewed on them. But there may be other reasons why these nights were forbidden. The ancient Hindus were well conversant with astrology and astronomy. When they could fix the paths of the sun and the moon, they would have observed that their conjunction on different dates produced different effects on the earth. It is a common-place knowledge of physical geography that, owing to the attraction of the and increase of the watery substance, the physical condition of the earth becomes abnormal on the Parvan dates and consequently the health of the animal world is not sound. So it was thought advisable that such an important act as the Garbhādhāna should not be performed on these dates. Most probably, this experience of the astronomers found its place in the Dharmaśastra. when astrology developed.

(vi) A Polygamous Householder

The next question connected with the Garbhādhāna was: How should a polygamous man approach his wives when they were all in their monthly course at once? This question is not raised in the Grhyasūtras, the Dharmasūtras and the majority of the Smrtis. In very early times polygamy could not have been very common. When the Aryans became well-settled in India and began

to lead a luxurious life, keeping many wives together became a fashion and a sign of greatness. During the mediaeval period polygamy was very popular, specially among the ruling families. So, when this condition obtained, the Śāstrakāras thought it necessary to lay down some provisions in order to avoid the clash of conflicting interest of co-wives. Devala, 34 a mediaeval Smṛti-writer, opines that in such a case the husband should approach the wives according to their caste-status, or if they were without any issue, according to the priority of their marriage.

(vii) The Performer

Another problem was: Who should perform the Garbhādhāna Samskāra? The later works on the Dharmaśāstra do not discuss this problem, as they suppose that none but the husband could perform this Samskāra. The early writers, however, raise this question. Usually the husband was the natural performer of this Samskāra. But in his absence, substitutes were also allowed. Levirate was current in ancient times, because it was thought necessary to beget children at any cost for the benefit of the family and the dead Fathers. In the Vedic literature we

34. यीगपये तु तीर्थानां वित्रादिक्रमशःक्रजेत् । रक्षयार्थमपुत्रायां प्रहणक्रमशोऽपि वा ॥ Devala, quoted in V.M.S.

get references where a widow invites her brotherin-law to raise children for her husband.35 Manuse and many other Smrtis allow the widow or the wife of an impotent or invalid person to bear children from the brother of her husband, a Sagotra or a Brahmana, though elsewhere he does not like this idea.37 In the Mahābhārata38 Bhīsma asks Satyavatī to invite a Brāhmana for raising children on her daughters-in-law, and he goes on describing the qualities of a substitute. Yājnavalkya³⁹ also permits the substitution: "The brother of the dead husband should co-habit with his wife in her Rtu with the permission of the elders, having rubbed ghee on his body. In his absence a Sagotra or Sapinda should do this." Another Smrti says. "Father is the best performer of the Samskaras, the Garbhadhana and others but in his absence

- 35. को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सपस्य आ। R.V.X. 40. 2.
- 36. देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ्नियुक्तया । प्रजिप्सिताधिगन्तन्या सन्तानस्य परिक्षये ॥ M.S. ix. 59.
- 37. Ibid. ix. 66-68.
- 38. बीजार्थ बाह्यसः कित्र्वज्ञनेनोपनिमञ्ज्यताम् । The Mahābhārata quoted in the V.M.S. vol. I. p. 165.
- 39. अपुत्रां गुर्वेतुज्ञातो देवरः पुत्रकाम्यया । सिपण्डो वा सगोत्रो वा वृताभ्यक्त ऋतावियात् ॥ yaj. S. 1. 68.

either a man of his own family or a friend of another family should perform them."940

Later on, when the idea of female chastity changed and begetting children was not such an imperative need of the time, substitutes for the husband were discouraged and ultimately disallowed. Protest against substitution is recorded even in Manu, where levirate is called Pasudharma or animality.41 The later Smrtis allow substitutes in the Samskaras other than Garbhādhāna. According to the Aśvlāyana 42 Smrti, if the husband is dead, degraded from the caste, retired from the household life or gone abroad, some elder person of the same Gotra should perform the Samskaras, the Pumsavana etc." Raising children on a widow became tabooed under the Kalivarjya. The Aditya43 and the Brahma Purānas⁴⁴ both include levirate in the list usages prohibited in the Kali age. At present

^{40.} गर्भाषानादिसंस्कर्ता पिता श्रेष्ठतमः स्पृतः । अभावे स्वकुळीनः स्याद् बान्धवो वाडन्यगोत्रजः ॥ Quoted in V.M.S.

^{41.} अयं द्विजैहिं विद्वद्भिः प्याधमी विगहितः । M.S. vol. I. ix. 66.

^{42.} पत्यो मृते वा पतिते सन्यस्ते वा विदेशगे । तहोत्रजेन श्रेष्ठेन दार्थाः पुंसवनादयः ॥ Quoted in V.M.S. vol. 1. p. 165.

^{43.} विश्ववायां प्रजोत्पत्ती देवरस्य नियोजनम् । Quoted. in N.S. p. 262.

^{44.} Ibid. p. 261.

none but the husband is authorised to perform the Garbhādhāna Samskāra.

(viii) Whether a Garbha-or a Keetra-Samskāra

The mediaeval treatises also discuss the question whether the Garbhadhana was a Garbha-Samskara or a Kşetra-Samskāra. There were two schools of opinion on this point. The first school held that it was the Samskara of Garbha or embryo and based. its arguments on Manu⁴⁵ and Yaiñavalkya⁴⁶ who were of the opinion that "religious rites of the twice-born from the conception to the funeral should be performed." The Gautama Dharmas ūtra 47 also says that forty Samskaras were meant for Purusa or man. According to the second school, was a Ksetra-Samskāra or the Garbhādhāna consecration of the wife. They supported their views by such authorities as tollows; "Having; once co-habited with the wife ceremoniously one. should approach her in future ordinarily (without. any ceremony)". One should recite the verse beginning with "Visnuryonim" after touching the genital organ of the wife. A child born in her

^{45.} निषेकादिः रमशातान्तो मंत्रीयंस्योदितो विधिः IM.S. ii. 16.

^{46,} निषेदावाष्ट्रमहानिक्ता स्तेषां वै मंत्रतः क्रियाः । प्रत्यं, S. I. 10.

^{47.} viii. 24.

without the Garbbādhāna attains impurities". 48 They were also of the opinion that this Samskāra should be performed only in the first conception. 49 as the Kṣetra once consecrated lends purity to every conception in future. Logically speaking, the Garbhādhāna was a Garbha-Samskāra in the beginning, and the second school represents the tendency of simplifying and omitting the Samskāras and, certainly, is of a later origin.

(ix) A Sacred and a Compulsory Duty

Approaching the wife during her Rtu was a sacred and compulsory duty of every married man. Manu⁵⁰ enjoins, "Remaining true to his wife, one should approach her in every Rtu". Parāśara⁵¹ not only enjoins this compulsion but threatens the non-conformist with sins; "One who, though in good health, does not go to his wife during her Rtu, attains the sin of causing abortion, without any doubt." The duty of approaching the husband was equally binding on the wife, when she became

^{- 48.} विष्णुर्थोनि जपेश्युक्तं थोनि स्पृष्ट्वा श्रिभिनंती । गर्भाषाभस्याकर्**यादस्यां जातस्तु दृष्यति ॥** An anonymous quotation in VMS. vol. I. p. 157.

^{49.} ऋतुमस्यां प्राजापस्यमृतौ प्रथमे ।

^{- 50.} श्रातकालाभिगामीस्यास्त्रदारनिरतः सदा । M.S. iii, 45.

^{51.} ऋतुस्तातां तु यो भार्यो सन्तिश्री नोपत्रकृति । पोरायां त्रहाहस्थायां युज्यते नात्र संदायः ॥ P.S. iv. 15.

pure after her monthly course. Parāśara⁵ asys, "A woman who having bathed does not go to her husband becomes a swine in her next life." Yama⁵ goes still further and prescribes punishment to her. "She should be abandoned after having been declared "as one causing abortion" in the middle of the village".

The above compulsion represents the condition of an early society, when a large number of children was a great help to the family, both economically and politically. The Aryans, at their rise in India, were a community seeking expansion, So they prayed to gods for sons, at least, ten in number-In ancient times there was anxiety about the expansion of the family. Besides, begetting as many children as possible was regarded religiously meritorious. The larger the number of children the more happy the Fathers would be in heaven, being sumptuously feasted by their descendants. The ancestral debt could be paid only in the form of children, and the extinction of the family was regarded to be a sin. These circumstances were responsible for making the Garbhādhāna a compulsory Samskāra.

- 52. ऋतुस्नाता तु या नारी भतीरं नातुमन्यते । सा मृता तु भवेन्नारी शुक्री च पुनः पुनः ॥ Ibid. iv. 14.
- 53 ऋतुस्वाता तु या भागों मतौरं नोपगच्छति । तां मानमच्ये विख्याच्य भूजाझी परित्यजेत् ॥ Quoted in the V,MS, vol, I. p. 162,

(x) Exceptions

Exceptions, however, on physical, mental and moral grounds were recognized. "A man has no fear of sin, who does not approach a woman who is very old, barren, or corrupt; whose children have all died, who does not pass menses; who is a minor girl or a woman with many sons." The Visnupurana says, "()ne should not approach a woman who has not bathed, who is afflicted, who is still in her menses, who is not praiseworthy, who is angry, who is thinking ill......, who is not generous, who is thinking of another man who has no passion at all......, who is hungry or overeaten." 55

In course of time the social and religious idealogy of the Hindus changed. When the Aryans spread over the country and became master of the soil, their number increased and there was no need of ten sons either for political or economic purposes for every householder. The facination of heavenly

- 54. बृद्धां वन्ध्यामसद्भूतां स्वापस्थामपुन्यिणीम् । कन्यां च बहुपुत्रां च वर्जयन्मुभ्यते भयात् ॥ The Madanaratna quoted by Gadadara on P.G.S. i. 11. 7.
- 55. नास्नातां तो स्वियं गच्छेचातुरां न रजस्त्रकाम् ।
 नाप्रशस्तां न कुपितां नानिष्टां न च गुर्विणीम् ॥
 नादचियां नान्यकामां नान्ययोषितम् ।
 शुरक्षामामतिमुक्तां ना स्वयं चैभिगुंणैः युतः ॥ The Visnupurāṇa
 quoted by Harihara on P.G.S. i. 11. 7.

enjoyments also, arising from the offerings of many sons, became less important than salvation dependent on the moral life of the individual. Therefore, the compulsion of approaching the wife in every month was loosened and finally removed. It was binding only in case of those who were childless. After the birth of one son, it became ineffective. "A man should approach his wife in every month until a son is born. The Vedic prayer for ten sons is only a praise,"56 Manu says, "By the birth of the first son alone, man becomes Putrin (possessing sons) and pays off his ancestral debt. By whose birth one removes the debt of the Fathers, obtains the highest bliss, he alone is the son born of Dharma, or Law. The rest are born of passion." At present there is no craze for a large number of children in the Hindu society.

(vi) Significance

The study of the Garbhādhāna Samskāra is very interesting from the cultural point of view.

- 56. ऋतुकाकाभिगासी स्यायावत्पुत्रोऽभिजायते । दशास्यां पुत्रानाषेदि इति प्रशैसार्था श्रुति: ॥ The Kurmapurana, quoted in the S. C. Áhnika, Prakarana I.
- 57. क्येष्टेनः जातमात्रेय पुत्री भवति मानवः । पितृयामनृष्णार्नेव स तस्मास्यवैमहैति । यस्मिन्नृष्णं सन्वयति येन चानन्त्यमञ्जते । स एव भ्रमाञाः पुत्रः कामजानितरान्विदुः ॥ M.S. ix. 106, 107, cf V.S.·xviii._1-3.

Here we do not find a primitive man expressing wonder at the prospects of a child and only seeking the help of gods to secure it, nor conception here is a haphazard accident without any desire for the progeny. Here we come across a people who approached their wives with a definite purpose of procreating children, in a definite manner calculated to produce the best possible progeny and with the religious serenity which, they believed, would censecrate the would-be-child.

2. THE PUMSAVANA (QUICKENING A MALE CHILD)

(i) The Meaning of the term

After the conception was ascertained, the child in the womb was consecrated by the Samskāra named Pumsavana. By Pumsavana was generally understood "that rite through which a male child was produced." Vedic hymns recited on this occasion mention Pumān or Putra (a male) and favour the birth of a son. The word Pumsavana is rendered into English by "a rite quickening a male child."

(ii) The Vedic Period

In the Atharvaveda and the Sāmveda-Mantra-Brāhmaṇa we get prayers for male children. The husband prays by the wife, "Unto thy womb let a foetus come, a male one, as an arrow to a quiver; let a hero be born unto thee here, a ten-months son. Give birth to a male, a son; after him let a male be born; mayest thou be mother of sons, of

- 1. पुमान् प्रस्यते येन कर्मचा तत्पुंचवनमोरितम् । gaunaka quoted in V.M.S. vol. I. p. 166.
- 2. पुर्मासं पुश्नं जनय तं पुमाननुजायताम् । भवासि पुत्रायां माता जातायां जनयात्रवयान् ॥ A.V. iii. 23. 3. 3. 3. i. 4. 8-9.

those born and whom thou shall bear etc."4 We do not know what exact kind of rite was performed. But the above verses bear testimony to the fact that some kind of celebration was made with these The ceremony is called Prajapatya in these hymns. "I perform the Prajapatya (the ceremony of Prajapati) etc."5 Some medicinal herb was also given to the pregnant woman with the verse, "The plants of which heaven has been the father, earth the mother, ocean the root, let those herbs of the gods favour thee, in order to acquire a son."6 Thus the main features of the later day Samskara are found in the Vedic period. But the rules regulating the various aspects of the Samskara cannot be traced in the Vedas.

(iii) The Sutra Period

During the Grhyasūtra period the Pumsavana Samskāra was performed in the third or the fourth month of pregnancy or even later, on the day when the moon was on a male constellation on Tisya particularly.⁷ The pregnant woman was required

- 4- आते बोनि गर्भे एतु पुमान् वाण्डवेषुष्म । भावीरोऽत्र जायताम् पुत्रस्ते दशमासस्य ॥ Ibid iii. 23.
- 5. क्योमि ते प्राजापस्यम् : Ibid.
- 6. यासां वी पिता पृथ्वी माता समुद्रो मूर्ळ विरुघां वसूब । तास्त्वा पुत्रविद्याय देवी प्रावन्स्योबद्यः ॥ Ibid iii. 23. 6.
 - 7. P.G.S. i. 14. 2; B.G.S. i. 9. 1.

to fast on that day. After bath she put on new clothes. Then in the night the sprouts of the banyan tree were pounded and the juice was inserted into the right nostril of the woman with verses beginning with "Hiranyagarbha etc." According to some Grhyasūtras Kuśakantaka and Somalatā were also to be pounded with the above. If the father desired that his son should be Vīryavān or virile, he should place a dish of water on the lap of the mother and touching her stomach recited the verse "Suparnosi." 10

(io) The Later Rules and Considerations

The Dharmasūtras and the Smṛtis do not add anything to the ritual proper. The Prayogas and the Paddhtis solely draw upon the Gṛhyasūtras of the Vedic School they follow with the only addition of the Mātripūja and Ābhyudayika Śrāddha. 11

(v) The Proper Time

The Smrtis deal with the proper time when the Samskāra should be performed. According to Manu¹² and Yājñavalkya¹³ it should be performed before the feetus begins to move in the womb.

^{8.} P.G.S. i. 14. 3.

^{9.} Ibid, i. 14. 4.

^{10.} Ibid. i. 14. 5.

^{11.} Almost all the Paddhatis.

^{12. 13.} गर्भाषानमृती पुंचः सन्न स्पन्दनस्पुरा । Yāj. S. I. 11.

Śańkha¹⁴ followed them. Brhaspati¹⁵ prescribes the time after the movement. Jātūkarņya¹⁶ and Śaunaka¹⁷ say that it should be performed in the third month of pregnancy after conception becomes manifest.

The time of performance ranged from the second to the eighth month of pregnancy. It was due to the fact that the symptoms of conception became visible in the case of different woman in different months. The Kulācāra or family custom was also responsible for this variation. Brhaspati differentiates between these periods:" In the first pregnancy, the Samskāra should be performed in the third month. In the case of women who have already given birth to children it should be performed in the fourth, sixth or even in the eighth month of pregnancy." In the first conception, the symptoms show themselves earlier than in the others. That is why later periods are prescribed in the second case.

^{14.} The S. S. ii. 1.

^{15.} सवनं स्पन्वते शिशी। quoted in V.M.S. vol. I. p. 166.

^{16.} Ibid.

^{17.} Ibid.

^{18.} द्वसीये मासि कर्नेष्यं गुष्टेरन्यज्ञकोशनम् । गृष्टेरचतुर्ये मासे तु ष्टे मासेऽथवाऽष्टमे ॥ Quoted in V.M.S. vol. I. p. 168.

(vi) Whether performed in every pregnancy

.... The Smrtis also discuss the question whether this Samskara should be performed in pregnancy or not. According to Saunaka this rite should be repeated in every conception, because by touching and feeding, the foetus becomes purified; moreover by the force of the verses recited in this Samsk ra, one obtains the memory of the past lives. prescribed So, it is in conception. '19 In the Mitaksara on the Yajnavalkya, we find an eliminating tendency where Vijnanesvara "These Pumsayana and Simanta being SAVS. Ksetra Samskāras should be performed only once."go

(vii) The Ritual and its Significance

The significance of the Samskara consisted in its main features. It should de performed when the moon was on a male constellation. This time was regarded as favourable for producing a male issue. Inserting the juice of the banyan tree was a device meant for preventing abortion and ensuring the birth of a male child. In the opinion of Susruta the banyan tree has got the properties of removing all kinds of troubles during pregnancy, e.g. excess

^{19.} lbid.

^{20.} एते च पुंसदनसीमन्त्रोचयने क्षेत्रसंस्कार कर्मत्वात्सक्रदेव कार्ये न प्रतिगर्भम् । On Yaj. S. I. 11.

of bile, burning etc.²¹ He says, "Having pounded with milk any of these herbs, Sulaksmana Batasunga, Sahadevi and Visyadeva, one should insert three or four drops of juice in the (right.) nostril of the pregnant woman for the birth of a son. She should not spit the juice out."22 Insertion of medicine into nostrils is a common thing in the Hindu system of treatment. Therefore, it is evident that the ritual prescribing it was undoubtedly founded on the medical experience of the people. Putting a dish of water on the lap was a symbolical performance. A pot full of water denoted life and spirit in the would-be child. Touching the womb emphasized the necessity of taking every care by the expectant mother, so that the foetus should be healthy and strong in the womb and abortion may not take place. The hymn "Suparna etc." or "of beutiful wings" expressed the wish that a handsome child should be born.

^{21.} Sugruta, S trasthana, ch. 38.

^{22.} सब्धगर्भायारचैतेष्यद: सुस्क्रमणा वटग्राष्ट्रसद्देवीविश्वदेवानामन्यतर्भ श्रीदेशाभिषुट्य त्रीश्वतुरी वा विन्दृन् द्यादक्षिणे नाशापुटे पुत्रकामायैश्वय तन्निष्ठीवेत् । Ibid. Sarirasthana, ch. 2.

3. THE SIMANTONNAYANA (HAIR-PARTING)

(i) The Definition of the term

The third Samskara of the embryo was Simantonnayana. That rite was called Simanta, in which the hairs of a pregnant woman were parted.¹

(ii) The Purpose

The purpose of this Samskāra was partly superstitious and partly practical. People believed that a woman in her pregnancy was subject to attacks of evil spirits and some rite should be performed to ward them off. The Āśvalāyana-Smṛti has preserved this belief. It says, "Evil demons bent on sucking the blood, come to woman in the first pregnancy to devour the foetus. In order to remove them, the husband should invoke the goddess Śrī, as the lurking spirit leave the woman protected by Her. These invisible cruel flesh-eaters catch hold of the woman in her first pregnancy and trouble her. Therefore, the ceremony

^{1.} सीमन्तः उन्नीयते यस्मिन्कर्मीय तस्सीमन्तोन्नयनमिति कर्मनामचेयम् । V.M.S. vol. I. p. 172.

Simantonnayana is prescribed".2 religious intention of the Samskara was to bring about prosperity to the mother and long life to the unborn child, as it is indicated by the verses recited. Physiological knowledge of the Hindu was also responsible for instituting this rite. From the fifth month of pregnancy the formation of the mind of the would-be child begins.3 So the pregnant woman was required to take utmost care to facilitate this process, avoiding any physical shock foetus This fact was symbolically the emphasized by parting her hair. Another purpose of the Samskara was to keep the pregnant woman in good cheer. To address her as Rākā or "fullmoon night," Supesa, or 'of beautiful limbs" and parting and dressing the hair by the husband himself were methods used for it.4

(iii) Early History

The only pre-Sūtra reference to this ceremony is found in the Mantra-Brāhmaņa; "As Prajāpati

- 2. पत्न्याः प्रथमजं गर्भमत्त्कामाः सुदुर्भगाः । भायान्ति काश्चिद्राक्षस्यो रुधिराशनतस्पराः ॥ तासां निरसतानीय श्रियमावादयेश्वतिः । सीमन्तकरणी रूक्ष्मीस्तामा वद्दति मंत्रतः ॥ Agvalayanacharya quoted in V.M.S. vol. I. p. 172.
- 3. पश्चमे मनः प्रतिबुद्धतारं भवति, षष्ठे बुद्धिः । Sugruta, Sarirasthana ch. 33.
- 4. B.G.S. i. 10, 7.

prosperity, so I part the hair of this woman and make her progeny live to a old age." In the same Brāhmaṇa reference is also made to the simile between the Udumbara tree and a fertile woman. "This tree is fertile. Like it be fruitful etc." In the Grhyasūtras the Samskara is described at length and all the features are fully developed.

(iv) The Time of Performance

The Grhyasūtras, the Smrtis and the astrological works discuss the proper time of performing this Samskāra. The Grhyasūtras favour the fourth or the fifth month of pregnancy. The Smrtis and the astrological books extend the period up to eighth month or up to the birth of the child. Some writers are even more liberal. According to them, if delivery took place before this Samskāra was performed, it was celebrated after the birth of the child, placing it on the lap of the mother or putting

^{5.} शों येनादितेः सीमानं नयति प्रचापतिर्महते सीमगाय। तेनाहमस्यै सीमानं नयामि प्रजामस्यै जरदष्टि हुर्गोमि ॥ The S.V.M. Br. i. 5. 2.

^{6.} Ibid. P.G.S. i. 15. 6.

⁶a. प्रथम गर्भाया श्वतुर्थे मासि सीमन्तोन्नयनम् । B.G. र. i. 10. 1; A.G.S. i. 14, 1; Ap. G.S. xiv. 1.

^{7.} वच्छे अष्टमे वा सीमन्तः । Yāj. S. 1 11.

it into a box.* The later periods indicate that the original sense of the Samskāra was being lost and it was becoming a farce.

(v) The Object of Purification

The authorities are divided in their opinion whether this Samskara should be performed every pergnancy or it should be performed only in the first conception. According to Asvalavana. Baudhāyana, Apastamba and Pāraskara, it is a Ksetra Samskara and should be performed Harita and Devala followed them. woman once purified by the Simantonnavana, every child produced by her becomes consecrated".10 But in the opinion of others it was a Garbha-Samskāra and should be performed in every conception. The difference of opinion was due to the fact that the child in the womb was consecrated throuh the mother, so the first school thought it enough that the idea of protecting the unborn child was impressed even once on her mind, or protection aganinst evil spirits was once ensured for her.

^{8.} स्री यद्यकृतमीमन्ता प्रम्यते कदाचन। गृहीतपुत्रा विविधस्पुनः संस्कारमहित ॥ Satyavrata तदानी पेटके गर्मे स्थाप्य संस्कारमाचरेत्। G argya quoted in V.M.S. vol. I. p. 177.

^{9.} A.G.S. i. 14; P.G.S. i. 10; P.G.S. i. 15. 1.

^{10.} Quoted in V.M.S. vol. I. p. 1/6.

^{11.} के बिद्रर्भस्य संस्काराध्य ति गर्भे प्रयुज्यते । Việṇu, Ibid.

(vi) The Ceremonies

The constellation under which the Samskara was performed, was a male one. The mother was required to fast on that day. The ritual proper began with preliminary rites, e.g. the Mātrpūjā, the Nāndiśraddha and oblations to Prajāpati,12 Then the wife was seated on a soft chair on the western side of the fire and the husband parted the hair of the wife upwards (e.g. beginning from the front) with a bunch containing an even number of unripe Udumbara fruits, and with three bunches of Darbha-grass, with a porcupines quill that had three white spots, with a stick of the Viratara wood and with a full spindle, with the mantra "Bhur Bhuvah Svah" or with each of the three Mahāvyāhrtis.13 Baudhāyana prescribes two other verses at this point.

A later practice of making a red mark on the person of the wife to frighten demons was also prevalent. ¹⁵ After the partion of hair the husband tied the Udumbara branch round the neck of the wife with a string of three twisted threads with the words. "Rich in sap is this tree; like the tree

^{12.} The Paraskara-grhyapaddhati.

¹³ P G.S. i. 15 4

^{14.} i. 10. 7-8.

^{15.} V.G.S. xvi.

rich in sap, be thou fruitful."16 Baudhāyana recommends barley-sprouts instead of the Udumbara branch.17 This ceremony was symbolical of fertility of the woman. This idea was suggested by numerous fruits of the Udumbara branch and the barley-sprouts. The next step in the Samskara was asking the wife by the husband to look at the mess of rice, sesame and ghee and see into it offsprings, cattle, prosperity and long life for the husband.18 Some authorities provide that Brahman ladies sitting beside the pregnant women should utter the following phrases: "Be mother of heroic sons, be mother of living sons etc."19 Then the husband asked the two lute players, "Sing ye the King, or if anybody else is still more valiant."20 following stanza was prescribed to be sung. "Soma alone is our King. May this human tribe, dwell on thy bank, () (river) whose dominion is unbroken."21 The Aryans were still a militant race, aiming at further conquest and praying for heroic sons to achieve it. The above stanza was a kind of heroic

^{16.} अयमूनीवतो वृक्ष उनींद फिलनी भवेति । P.G.S. i. 15. 6.

^{17.} i. 10. 8.

^{18.} कि पश्यिस । प्रजां प्रश्न्सीभाग्यं महां दीषांयुष्टं परयु: 1 g.V.M. Br. i. 5. 1-5; G.G.g. ii. 7. 10-12. bid.

^{19,} बीरसूर्जीवपस्रीति बाहाण्यो मङ्गल्यानि वाग्भिरुपासीरन् सूर्जीव पत्नीति ii. 7.

^{20.} P.G.s. i. 15, 7.

^{21.} Ibid. 1. 15. 7.

ballad meant to create a heroic atmosphere and thereby to influence the unborn child. The ceremony closed with the feasting of the Brahmans. The mother kept silent after the ceremony until the stars appeared in the sky. Then she touched a calf, a performance suggestive of a male, issue, uttered the Vyāhrtis, Bhūr Bhuvaḥ Svaḥ and broke her silence.²²

(vii) The Duties of a Pregnant Woman

The Smrti-writers realized that every conduct of an expectant mother influenced the unborn child. So, after laying down rules and regulations about the pre-natal Samskāras, they prescribed the duties of a pregnant woman and her husband. These duties can be grouped into three classes. The first class is based on the superstitious belief that evil spirits try to injure the pregnant woman and, therefore, she should be protected from them. The second class containg rules aiming at the preventing of physical overexertion, and the third class was calculated to preserve the physical and mental health of the mother.

To begin with the first class, we find in the Mārkandeya-Purāna the following observation: "There are terrible fiends and witches bent on devouring the foetus of a pregnant woman.

Therefore, she should be always protected from them by ever observing purity, writing sacred wearing beautiful garland. and O Brāhmaņa, Virūpa and Vikṛti generally dwell in trees, trenches, ramparts and seas. They are always in search of pregnant women. Hence they should not visit these places, The son of Vighna, and Garbhahantā is Mehinī is his daughter. The first enters the womb and eats away the foetus. The second having entered it causes abortion. From the mischief of Mehini are born snakes, frogs, tortoises from the womb of a woman,"23

Again, there is a long conversation between Kasyapa and Aditi in the Padmapurana about the duties of a pregnant woman in which the former said to the latter, "She should not sit on ordure, a mace or pestle and a mortar; she should not bathe in a river....., nor she should go to a deserted house; she should not sit on an anthill and never be mentally disturbed; she should not scratch the earth with her nails charcoal and ashes; she should not always be sleeping and dorment; she should avoid exercise; she should not touch husk, coal, ashes and skull; she should avoid quarrel in the family and mutilation of her limbs; she should not leave her hair dishevelled and never remain impure;

^{23.} The Markan deya-Purana, quoted in V.M.S. vol. L. p. 180

while sleeping she should not keep her head towards north and downwards and remain naked. disturbed and wetfooted: she should not utter inauspicious words and laugh too much; always busy with good work, she should worship her father-in-law and mother-in-law, and wishing welfare of her husband remain happy."24 In the Matsya-purāņa Kasyapa says to Diti, his second wife, "O of beautiful colour, a pregnant woman should not take her meals during twilights; she should not go and remain under a tree; she should not be always sleeping; she should avoid the shade of a tree, bathe with warm water mixed with medicinal herbs, remain protected decorated, worship gods, and give alms; she should observe Parvati-vratas on the third day of a month; she should avoid mounting an elephant, horse, mountain and many-storeyed buildings; she should give up exercise, swift-walking, journey in a bullock-cart sorrows, blood-letting, sitting like a cock, exertion, sleeping in the day, keeping awake in the night, highly saline, sour, hot, stale and heavy food. The son of a woman observing the above rules bocomes long-lived and talented: otherwise abortion takes place without doubt."25

The Smrtis, the Kārikās and the Prayogas give nothing more but a summary of the above rules.

^{24.} The Padma-purána, V. 7. 41-47.

^{25.} The Matsya-pura na quoted in V.M.S. vol. i. p. 180.

The Vārāha Smrti-prohibits the taking of meatduring pregnancy.²⁶

(viii) The Duties of the Husband

The first and foremost duty of the husband was to fulfil the wishes of his pregnant wife. According to Yājñavalkya, "By not meeting the wishes of a pregnant woman, foetus becomes unhealthy; it is either deformed or it falls down. Therefore, one should do as desired by her." The Āśvalāyana-Smṛti lays down other duties of the husband: "After the sixth month of her pregnancy, he should avoid cropping hair, coition, pilgrimage and performing Śrāddha." The Kālavidhāna prohibits ".....going in a funeral procession, pairing nails, joining war, building a new house, going abroad marriage in the family and bathing in the sea, as it would shorten the life of the husband of a pregnant

^{26.} सामिषमधानं यत्वात्प्रमदा परिवर्जयेदतः प्रश्नीत । Varaha quoted by Harihar on P.G.S. i. 15.

^{· 27.} बीह्रदस्याप्रदानेन गर्भो दोषभवाप्नुयात् । वैरुष्यं निधनं वाऽपि तस्मास्कार्ये प्रियं ब्रिय: ॥ Yaj. S. III. 79.

^{28.} वपनं मैयुनं तीर्थं वर्जयेद्गर्मियी पति: । आतं च सप्तयान्मासाद्भ्यं चान्यश्रवेदवित् ॥ Á gvalayana quoted by Harihara P.G.S. i. 15.

woman."²⁹ Another Smrti forbids the hewing of a tree also.³⁰

(ix) The Medical Basis

The rules laid down for the health of the pregnant woman are based on the medical knowledge of the Hindus. Suśruta³¹ prescribes similar precautions. "From the time of pregnancy she should avoid coition, over-exertion, sleeping in the day, keeping awake in the night, mounting a carriage, fear, sitting like a cock, purgative, phlepotomy and untimely postponement of natural flow of excretion, urine etc." Thus every possible care was taken to preserve the physical and mental health of the pregnant woman.

- 29. क्षीरं शवातुगमनं नरवक्वन्तनं च युद्धं च वास्तुकरणं त्वतिदूरयानम् । उद्घाहमम्बुधित्रलं शृश्यानोपयोगमायुः क्षयो भवति गर्भि विकापतीनाम् ॥
- 50. सिन्धुस्तानं द्रुमश्छेदं वपनं प्रेतवाहनम् । Quoted in V.M.S. vol. I. p. 184.
- 31. Sugruta, garirosthana, Ch. Il.

CHAPTR VI.

THE SAMSKĀRAS OF CHILDHOOD

1. THE JATAKARMA (BIRTH CEREMONIES)

(i) The Origin

The birth of a child was a very impressing scene for the early man. () wing to its wonderfulness, he attributed this event to some spuerhuman agency. also apprehended many dangers on this occasions, for the avoidance of which various taboos and observances arose. The helplessness of the mother and the new born during her confinement required natural care, from which ceremonies connected with the birth of a child originated. Even in very ancient times ordinary human feelings must have been moved at the sight of a mother, who had just given birth to a child. The man, who shared the pleasures in the company of his mate, sought to protect her and the babe, during the critical time, from natural and supernatural dangers. Thus the birth ceremonies had a natural basis in the physical conditions of child-birth. primitive wonder, supernaturl fear and natural care were, in course of time, combined with the

^{1.} Cf. Gardner and Jewans, Greek Antiquitus, p. 299.

cultural devices and aspirations to protect the mother and the child and to consecrate the babe.

(ii) The History -

The word "Janman" or "birth" occurs twice in the Rgveda.2 But it is used there in the sense of relations.3 Besides. the context in which it is used shows that the passages where the word occurs have nothing to do with any ceremony like In the Atharvaveda, however, there is one full hymn containing prayers and spells for easy and safe delivery. The hymn runs as follows: "At this birth, O Pūşan, let Aryaman (as efficient Vedhas) invoker utter Vasat for thee; let the woman rightly engender, be relaxed; let her joints go apart in order to give birth. Four are the directions of sky, four also of the earth; the gods sent together the foetus: let them unclose her in order to give birth. Let Pūsan unclose her; we make the Yoni go apart; do thou Sūṣaṇa loosen; do thou Viṣkala let go. Not as it were stuck in the flesh, not in the fat, not as it were in the marrow, let the spotted slimy afterbirth come down for the dog to eat; let the afterbirth descend. I split apart thy urinator. apart the Yoni apart the two groins, apart both

^{2,} iii. 15. 2; ii. 26. 3.

^{3.} जनेन विज्य जन्मना पुत्रैः।

the mother and the child, apart the boy from the afterbirth: let the afterbirth descend. As the wind. as the mind, as fly the birds, so do thou O ten months' child, fly along with the afterbirth; let the afterbirth descend". This hymn is both a piece of prayer and of magic. The husband was at the labour-pain of the wife. He wished that she should be free as soon as possible. The help of gods and the will of magicians were requisitioned to ease the mother undergoing the throes of childbirth. The Grhyasūtras employ the third verse of the above hymn in the rite, Sosvantikarma, for speedy delivery. But besides the prayers and spells no details of the ceremonies associated with them can be gathered.

In the Grhyasūtras this Samskara is fully described. But here, too, the ritual is purely religious, and popular and superstitious elements are hardly given their proper scope. The Dharmasūtras and the Smrtis do not give any descriptive details. The mediaeval treatises, however, introduce many preliminary items e.g. the arrangement of the maternity house, ceremony accompanying entery into it, presence of desirable persons near the expectant mother, and some other superstitious observances which are otherwise unknown to earlier sources.

^{4.} A. V. I. 11; Kausika quotes it at the beginning of a long and intricate ceremony for safe delivery.

(iii) Preliminary Precautions and Ceremonies

We know from the later sources that preparations for delivery began one month before the birth of the child. "On the eve of the month of delivery special arrangement should be made".5 The first thing done in this connection was the selection of a suitable room in the house. "On an auspicious day when the sun is in an auspicious zodiacal mansion, a room selected in the convenient direction is called the Sūtikā-bhavana or maternity house by the learned."6 Vasistha does not leave the selection to option but prescribes the room situated in the south-west corner of the house.7 "The house should be elegantly built on an even ground by expert architects; it should face either the east or the north and look auspicious and strong."8

A day or two before the delivery, the expectant mother entered the Sūtikā-grha which was well protected from all sides, having worshipped the

⁵ आसम्तप्रसवे मासि कुर्योच्येव विशेषतः। Ratnakara quoted in the V M.S. vol. 1, p. 184.

^{6.} वारेऽतुकूले राशी सु दिने दोषविवर्जिते। स्वातुकूलदिशं प्रोक्तं सू (तकाभवनं बुधै: || Garga quoted in V.M.S. vol. 1. p. 184.

^{7.} नैऋत्यां स्तिकागृहम् । Ibid.

⁸ सुभूमी निर्मितं रम्यं वास्तु विद्याविद्यारदैः । प्रश्रद्वारस्त्रारस्थाया सुदृढं शुभम् ॥ The Vispudharmottara, Ibid.

gods, the Brahmans and the cows, amidst sounds of conchshells and other musical instruments and the recital of auspicious verses. Many other women, also, who had given birth to children, who were capable of bearing hardships, of pleasing manners and reliable, accompanied the mother. They cheered up the woman, and prepared her for safe delivery by means of useful ointment and regulations about diet and living. When the time for actual delivery came, they made the mother lie on her back. Some rites were then performed for the protection of the house from evil spirits. The place was anointed to ward off demons. A Brahman loosened all the knots in the house. 10 It symbolized the loosening of the foetus in the womb of the mother. Fire, water, staff, lamp, weapons, mace and mustard seeds were kept in the house. 11 Turyanti plants were also placed before the mother.12 was believed that in their absence, terrible bloodsucking demons would kill the new-born. 18

^{9.} Ibid.

^{10.} A coresponding custom is found in Germany where people open all the doors and locks of the house.

^{11.} The Markandeya-purana quoted in V.M.S. vol. I. p. 185.

^{12.} Ap. G.S. xiv. 14; H. G. S. ii, 2-8.

^{13.} सा जातहारियी नाम सुघोरा विशिताशना । तस्मास्तंरक्षणं कार्यं यस्तवः सृतिकागृहे | The Marakandeya-purana, V.M.S. vol. I. p. 185.

Before the Jatakarma proper, a ceremony named Soşyanti-karma was performed to expedite the delivery by force of the Atharvan verse, "Not as it were stuck in the flesh, not in the fat, not as it were in the marrow, let the spotted slimy afterbirth come down, for the dog to eat." Special rites were prescribed if the child died in the birth. If the delivery was safe and the child was born alive a fire was lighted in the room to warm utensils and to smoke the child and the mother.14 This fire was kept burning for the days. Grains of rice and seeds of mustard were thrown into it with appropriate formulas to drive away various kinds of evil spirits. The Sūtikā fire was regarded impure and it disappeared on the tenth day when the domestic fire came into use after the purification of the mother and the child was performed.

(iv) The Time of Performance

The Jātakarma ceremony was performed before the severing of the navel cord. This seems to

- 14. S.G.S. i. 25. 4; P.G.S. i. 16. 23. g.b.s. i. 8. The purifying influence of fire is recognized in the Greek ritual also. Here the child is switly carried round the fire in an awphiobornia for strength and speed.
- 15. प्राञ्जाभवधंनात्युं सो जातकर्मं विधीयते । संगतः प्राज्ञानं चास्य दिरण्यमधुसर्पिषाम् ॥ Sainyarta : queted in V.M.S. vol. I. p. 187. 16

have been the original time, but later writers state that if the time expired it was performed at the end of the ceremonial impurity of ten days, or, if the birth took place during the impurity caused by a death in the family, the ceremony postponed until its expiry.16 In later times the moment of birth was noted with meticulous care for preparing horroscope, as it was thought to be a determining factor in the life of the child. Then the good news was brought to the father. Different sentiments were expressed at the birth of a boy and a girl, as different prospects were depending on The firstborn was liked to be a Lov. as he freed the father from all ancestral debts. But for a sensible man a girl was not less meritorious, because her gift in marriage brought merits to the father. After this, the father went to the mother in order to see the face of the son, because by looking at the face of the newborn son the father is absolved from all debts and attains immortality.17 Having seen the face of the child, he bathed with his clothes on invited the elders and performed the Nandi-

^{16.} मृताशीवस्य मध्ये तु पुत्रजन्म यदा भवेत् । अशीवापगमे कार्ये जातकर्म यथातिथि ॥ The Smrti-Samgraha quoted by Gadadhra on P.G.S.

^{17.} ऋगमस्मिन्सन्नयति अमृतश्यं च गच्छति । पिता पुत्रस्य जातस्य पश्येष्येणजीनितो मुखम् ॥ V.S. xvii. 1.

Srāddha¹⁸ and the Jātakarma ceremonies.¹⁹ Generally speaking. Śrāddha is an inauspicious ceremony. But the one performed here was an auspicious Śraddha. It was meant for entertaining the Fathers. Hārita says," Merits arise form the happines of the Fathers at the birth of a son. Therefore, one should offer Śrāddha to them with pots full of sesame and gold, after having invited the Brāhmanas.⁷²⁰ The Brāhma-purāṇa also enjoins to perform the Nāndi Śrāddha at the birth of o son.²¹

(v) The Ceremonies and their Significance

- (a) Medhā-janana. Now the Jātakarma ceremonies proper commenced.²³ The first ceremony was the Medhājanana or production of intelligence. It was performed in the following way. The father with his fourth finger and an instrument of gold gave to the child honey, and ghee or ghee alone. Others add to it sour milk, rice, barley and even whitish black and red hairs of a black bull. The formula employed was, "Bhūḥ I put into thee:
 - 18. 19. जार्त कुमारं स्वं दृष्ट्वा स्नाखाऽऽनीय गुरून्पिता । नान्दी आज्ञावसाने तू जातकमे समाचरेत् ॥ The Brahma-purāṇa quoted in the V.M.S. vol. 1. p. 188.
 - 20. जाते कुमारे पित्रणामामोदारपुण्यम् etc. हारीत Ibid.
 - 21. Ibid. p. 191.
 - 22. P.G.S. i. 16; G.G.S. 1. 7. A.G.S. i. 15. S.G.S. i. 24; M.G.S. i. 17; H.K.G.S. ii. 3; Bh. G.S. i. 24; B.G.S. ii. 1.

Bhuvah I put fnto thee; Svah I put into thee: Bhur bhuvah svah every thing I put into thee." The Medhājanana ceremony speaks of the high concern of the Hindus about the intellectual well-being of the child, which they thought their first business with it. The Vyahrtis uttered on this occasion were symbolical of intelligence; they were recited with the great Gavatri mantra which contains prayer for stimulating talent. The substances. with which the child was fed, were also conducive to mental growth. According to Suśruta, the following are the properties of ghee: "It is producer of beauty; it is greasy and sweet; it is remover of hysteria, headache, epilepsy, fever, indigestion, excess of bile; it is increaser of digestion, memory intellect, talent, lustre, good sound, semen and The properties of honey and gold are equally favourable to the mental progress of the According to the Gobhila Grhyasūtra,24 child. at this time, a name was given to the child, while the phrase, "Thou art the Veda, "was being uttered This was the secret name known to in its ear. the parents only. It was not made public, as they were afraid that enemies might practise magic on it and thus injure the child.

(b) Ayuşya. The next item of the Jātakarma ceremonies was the Ayuşya or the rite for ensuring

^{23.} Sarirasth na, Ch. 45.

^{24.} ii 7.

a long life for the child. Near the navel or the right ear of the babe the father murmurred, "Agni is longlived; through the trees he is longlived. By that long life I make thee longlived. Soma is long-lived; through the herbs etc. The Brahman is long-lived; through ambrosia etc. The Rsis are longlived: through observances ect. Sacrifice is longlived; through sacrificial fire etc. The Ocean is longlived; through the rivers etc". 25 Thus all the possible instances of long life were cited before the child, and by the association of ideas it was beliveed that through the utterance the life of the babe would be also lengthened. Other rites were also performed for long life The father thrice recited the verse, "The threefold age," thinking that it would three times lengthen the span of child's life. If the father desired that the son may live the full term of his life, he touched him with Vātsapra hymn. Not satisfied with the single will of his own, the father invited five Brahmans, piz:ed them towards five regions and requested them to breathe upon the child. The Brahmans helped the infusion of life into the child in the fallowing way The one in the south said, "Backbreathing; the one to the west, "Downbreathing!" the one to the north, "Out-breathing!" and the fifth one looking upwards said "On-breathing!"26

^{25.} P G.S. i, 16. 6.

^{26.} P.G.S. i. 16, 10-12.

If the help of the five Brahmans could not be secured the father himself recited the above phrases, going round the child. The breathing was thought to be productive of life. Therefore, this magical ceremony was performed to strengthen the breath of the child and prolong its life.

The earth, where the child was born, was naturally believed by the simple folk to be instrumental in the safe delivery of the child, and therefore reverenced. So the father offered his grateful thanks to it: "I know, O Earth, thy heart, thy heart that dwells in heaven, in the moon. That I know; may it know me". He further prayed to it: "May we see a hundred autumns; may hear a hundred autumns." 12 7

(c) Strength. The father next performed another rite for the hardy, martial and pure life of the child. He asked the babe, "Be a stone, be an axe, be an imperishable gold. Thou indeed art the self called son; thus live a hundred autumns." 28

After this the mother was praised for bearing a son, the hope of the family. The husband recited the following verse in her honour: "Thou art Idā, the daughter of Mitra and Varuna; thou strong woman hast borne a strong son. Be thou blessed

^{27.} P.G.S. i. 16. 13.

^{28.} बहुबा भव परशाभव हिरण्यमस्त भव । Ibid. i. 16. 14.

with strong children, thou who hast blessed us with a strong son."20

. Then the navel-cord was severed and the child washed and given the breasts of the mother. The father put down a pot of water near the head of the mother with the verse. "O waters, you watch with the gods. As you watch with the gods, thus watch our this mother, who is confined, and her The waters were supposed to ward off Hence the mother was commended to demons. their protection. Having ceremoniously established near the door of the maternity house the fire that had been kept burning from the time of the wife's confinement, the husband offered into that fire mustard seeds mixed with rice-chaff, every morning and evening until the mother got up from the child-bed, in order to scatter away goblins and demons. The following magical formula was used. "May Sunda and Marka, Upavira and Saundikeya, Ulūkhala and Malimlucha, Dronāsa and Chyavana, vanish, hence. Svāhā! May Ālikhata, Animisa Haryakşa, Kumbhina Kimbadanta, Upaśruti, Satru, Pātrapāņi, Nṛmaṇi, Hantṛmukha, Sarṣapāruṇa, Chyavan Vanish, hence Svāhā!"30 The above are the names of diseases and deformities

^{29.} इडासि मैत्रावरूषी बीरे बीरमजीजनयः । सार्त्व बीरवती भव याऽस्मान्वीर्वतोऽक्र(दिति ॥ Ibid. i. 16. 15. 30. Ibid. 16. 19.

that attack an infant. They were conceived and addressed as goblins and demons by early people. Here, as their conception is fantastic but picturesque, so their remedies were magical but useful.

If the disease-bringing demon Kumāra attacked the child, the father covered it with a net or with an upper garment, took him on his lap and murmurred, "Kurkura, Sukurkura, Kurkura, who holds fast children Chet! Chet! doggy! let him loose. Reverence be to thee, the Sisara, barker, bender etc". It was an euphamism to placate the supposed demon. The father at the ceremonies expressed his last wish with the words, "He does not suffer, he does not cry, he is not stiff, he is not sick when we speak to him and when we touch him". It was the expression of the heartfelt solicitude of the father for the child.

When the ceremonies were over, presents were offered to the Brahmans and gifts and alms distributed. The Brāhma and the Āditya-purāṇa say, "On the birth of a son the gods and the Fathers come to witness the ceremonies at the house of a twice-born. Therefore, that day is auspicious and important. On that day should be given gold, earth, cows horses unbrella, goats, garlands,

^{31.} Ibid. i. 16 20.

^{32,} Ibid. i. 16. 21.

bedding, seats etc'. 33 According to Vyāsa the merits of alms given on the day of a son's birth are eternal. 34

- 33. Quoted in V.M. vol. I. p. 199.
- 34. पुत्रजन्मनि यात्रायां शर्वयी दत्तमक्षयम् । स्थास, Ibid.

2. THE NAMAKARANA (NAME-GIVING)

(i) The Importance of Naming

Ever since men evolved a language, they have tried to give names to things of daily use in their life. With the progress of social consciousness men were also named, because without particular names of individuals it was impossible to carry on the business of a cultured society. The Hindus very early realized the importance of naming persons and converted the system of naming into a religious ceremony. Brhaspati with a poetic exaggeration remarks about the desirability of naming: "Name is the primary means of social intercourse, it brings about merits and it is the root of fortune. From name man retains fame. Therefore, naming ceremony is very praiseworthy."

(ii) The Origin

The origin of name-giving is a linguistic problem beyond the scope of the present work. We are here concerned with ceremonial naming of persons only. It is generally found that the choice

1. नामासिसस्य स्थवहारहेतुः शुभावहं कर्मसु भाग्यहेतुः । नाम्नेव कीर्ति समते मनुष्यस्ततः प्रशस्तं खलु नामकर्मे ॥ Bṛhaspati, quoted in V.M.S. vol. I. p. 241.

of a name for the child is often connected with religious ideas. The child is frequently named after a god who seems to be regarded its protector or it is named after a saint whose blessings are sought Secular ideas are also responsible for for it. determining names. They denote a particular quality in the person named. New names are also given to a novitiate when he enters a secret society.2 The adoption of the father's name ia prevalent, which is based on the family attachment and pride. The assuming of a secret name is also found. It involves the personality of a man and is, therefore, withheld from enemies. Thus there are so many factors working behind the system · of giving name to a person.

(iii) The Vedic Period

'Nāman' or name is a word of common occurrence in the Sanskrit literature and is found even in the earliest work of the Indo-Aryans, the Rgveda.³ Names of objects and persons are found in the Vedic literature. Other peculiar names suggested in the Sūtras and the Smṛtis are also found in the Vedic and the Brāhmaṇa literatures. The Rgveda⁴ recognizes a secret name, and the Aitareya⁵; and

^{2.} H. Webster, Primitive Sacred Societies, pp. 40 ff.

^{3.} X. 55. 2: 71. 1.

^{4.} Ibid.

^{5.} i. 3. 3.

the Satapatha Brāhmanas refer to it. But the practice, as given in the Sūtras, of giving a secret name after the Naksatra-name is nowhere instanced in the Vedic literature. The adoption of a second name is assumed for success and distinction in life. The common fashion was to adopt two nemes. The one name was the popular one, the other being a patronymic or matronymic. For example, in Kākṣivanta Auśija," the first is the popular name and the second is the name derived from Usija (the name of mother); in Brhaduktha Vamneva the second name is derived form Vamani such cases, however, it should be noted that parentage was not necessarily direct. A person could be named even after a remote ancestor. Some local names, although not prescribed by scriptures. are found in the Brahmanas, e.g., Kauśambeva (named after Kośambi) snd Gangeva (named after Ganga).1" Besides the incidental references. one positive rule is also found in the Satapatha Brahmana¹¹ for performing the naming ceremony of a newborn child. 'One should give a name to the newborn son."

^{6.} vi. 6, 1, 3, 9; iii, 6, 2, 24; v. 4, 3, 7; Br. U.vi. 4, 5.

^{7.} S. Br., iii, 6, 24; V, 3, 3, 14,

^{8.} The P. Br. xiv. 11, 17.

^{9.} Ibid. xiv. 9. 38.

^{10,} Ibid, viii, 6. 8.

^{11.} तस्मात्पुत्रस्य जातस्य नाम कुर्योत् । vi 1. 3. 9.

(io) The Sutra and later Periods

From the study of the Brahmanas it is evident that there was a system of naming in the pre-Sūtra period. But we do not precisely know what. ceremonies ware associated with the Grhyasūtras, except the Gobhila, do not quote Vedic verses to be recited on this occasion, though they lay down rules for the composition of the name. It seems that the Nāmakarana was more a custom than a ceremony in the beginning. But being the occasion of a great social importance, it was later on included in tne Samskāras. It is only in the Paddhatis that the common preliminary ceremonies are prescribed, and the Vedic verse "Angat (form body)" is quoted for recital.

(a) The Composition of the Name. The first question which has been discussed from the time of the Grhyasūtras onwards is the composition of the name. According to the Pāraskara Grhyasūtra, 1: the name should be of two syllables or of four syllables, beginning with a sonant, with a semivowel in it, with the long vowel or the Visarga at its end, with a Krt suffix, not with a Taddhita. In the opinion of Baijavāpa 13 there is

^{12.} i. 17. 1.

^{13.} पिता नाम करोति एकाक्षरं द्वधस्यरं त्र्यक्रम् अपरिमिताक्षरं वा। Quoted in V.M.S. vol. 1. P. 241.

no restriction of syllables. "The father should give a name to the child containing one syllable, two syllables, three syllables, or an indefinite number of syllables." But Vasistha¹⁴ restricts the number to two or four syllables and asks to avoid names ending in l and r. The Āśvalāyana Grhyasūtra¹⁵ attaches different kinds of merits to different number of syllables: "One who is desirous of fame, his name should consist of two syllables, one who desires holy lustre, his name should contain four syllables." For boys even number of syllables were prescribed.

(b) Naming a Girl. The naming of a girl had a different basis. The name of a girl should contain an uneven number of syllables, it should end in ā and should have a Taddhita. Baijavāpa 17 says, "The name of a giral should contain three syllables and end in ī." Manu 18 gives further qualifications of the name of a girl: "It should be easy to pronounce, not hard to hear, of clear meaning, charming, auspicious, ending in a long vowel and containing some blessings." She

^{14.} तद् द्वायक्षरं वा चतुःक्षरं वा विवर्जयेदन्स्य लकारोफम् V.D.S. iv.

^{15.} द्वयक्षरं प्रतिष्ठाकामण्य तुरक्षरं अझावर्चे यकामः। i. 15. 5.

^{16.} अयुजाक्षरमाकारान्तं खियै तिद्धितम् । 1.6 17. 3.

^{17.} इयक्षरमीकारान्तं खिया: | Quoted in \ .M.S vol. 1, P. 2, 43,

^{18.} स्रीयां च सुलमकूरं विस्पष्टार्थं मनोहरम् । माङ्ग्यं दीर्घवर्णन्तमाशीर्वादाभिषानवत् ॥ M.S. ii. 33.

should not be given an awkward name indicating "a constellation, a tree, a river, a mountain, a bird a servant, and a terror." 19 Manu forbips to marry girls who were named after these objects. The most probable reason seems to be that such names were current in the non-Aryan peoples with whom the Aryans were not willing to form matrimonial relations.

(c) Status a Determining Eactor. The social status of the person to be named was also a determining factor in the composition of the name. "The name of a Brāhmana should be auspicious, that of a Ksattriya should denote power. that of a Vaisya, wealth and that of a Sudra contempt."2" For example, a Brahman should be named Laksmidhara, a Ksatriya Yudhisthira, a Vaisya Mahadhana and a Sūdra Naradasa." Further. "the name of a Brahmana should contain the idea of happiness and delight, the name of a Ksattriva should denote strength and ruling capacity, the name of a Vaisya wealth and ease and that of a Śūdra should contain the idea of obedience and servitude". 21 Different castes should have different surnames "Sarman was added to the name of a Brahman, Varmana to that of a

^{19.} Ibid. iii. 9.

^{20.} सङ्ग्ल्यं त्राह्मणस्य स्यात्स्रत्रियस्य बलान्त्रितम् । वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ M.S. ii. 31.

^{21.} lbid ii. 32.

Kṣattriya, Gupta to that of a Vaisya and Dāsa to that of a Śūdra."²² The idea of caste was deeprooted in the Hindu mind, and the birth in a family determined the future career of a child. What a man would be in the world was a foregone conclusion and, accordingly, he was provided with privileges of social significance. But this caste complex was not peculiar to the Ancient Hindus alone. It was prevalent, and is still common, in other Indo-European peoples also.²³

(d) Fourfold Naming. There was current fourfold naming, according to asterism which the child was born, the deity of the month. the family deity, and the popular calling. system was not fully developed in the pre-Sūtra or the Sūtra period The Grhyasūtras knew the Naksatra name and the popular name. The rest were unknown to them. The system was fully worked out by the latter Smrtis and the astrological works. This development was due to the rise of religious sects and astrology. sectarian religions gave birth to the family deities. Astrology brought the people under the influence of astral world, and every period of time was believed to be presided over by a deity or a spirit.

^{22.} शर्मेति श्राह्मणस्योक्तं वर्मेति श्रुत्रियस्य तु । गुप्त दासात्मकं नाम प्रचस्तं वैश्यशूद्रयोः ॥ Vyāsa. 23. Kultur der Indo-german, pp. 302 ff.

The gods of days, months etc. arose out of this belief.

(1) Naksatra-name

To begin with the Naksatra name, it was a name derived from the name of a Naksatra (a lunar asterism) under which the child was born. or from its presiding deity.24 Sankha and Likhita prescribe that "the father or an elderly member of the family should give the child a name connected with the constellation under which the child is The following are the names of the constellations and their deities: Aśvini-Aśvi, Bharani-Yama, Krttikā-Agni, Rohini-Prajāpati, Mṛgaśirā--Soma, Ārdra-Rudra, Punarvasu-Aditi, Pusva-Brhaspati, Aślesā-Sarpa, Maghā-Pitr. Pürväphälguni-Bhaga, Uttaraphalguni-Aryaman, Hasta-Savitr, Chittrā-Tvastrā, Svāti-Vāyu, Višākhā-Indrāgni, Anurādhā-Mitra, Jyeşthā-Indra, Mūla-Nirti, Purvāṣādhā — Āp, Uttarāṣādhā-Viśvedevā, Śravana-Visnu, Dhanisthā-Vasu. Satabhik-Varuna, Pürvabhādrapada-Ajaikapāda, Uttarabhādrapada—Ahirbudhnya and Revatī— Pūsan. If a child was born under the constellation Aśvini, he was named Aśvinikūmara, if under

^{24.} A.G.S. i. 15. 4.

^{25.} बद्धत्रनामसम्बदं पिता का कुर्योदन्यो कुरुवृद्ध इति । Quoted in V.M.S. yol. I. p. 237.

Rohini, Rohinikumāra etc. Another method of naming the child after the constellation was also current. The letters of the Sanskrit alphabets are believed to be presided over by different constellations. But as there are fifty two letters and only twenty-seven constellations, each constellation has more than one letter under its influence. The first letter of the child's name should begin with one of the letters ruled over by a particular asterism. A child who was born under Aśvini, which presides over the latters Chu-Che-Cho-la was named Chūḍāmani, Chedīśa, Choleśa or Lakṣmaṇa according to the different steps of the constellations.

According to Baudhayana, the name derived from the constellation was kept secret. It was the second name for greeting the elders and was known to the parents only up to the time of the Upanayana. In the opinion of some authorities the secret name was given on the birth day. About the greeting name Asvalayana also says that it should be selected on the naming day and should be known to the parents only. Saunaka is of the same opinion, The name by which he should greet the elders after being initiated, should be

^{25.} नक्षत्रनामधेयेन द्वितीतं नामधेयम् गुह्मम् । B.G.S. quoted in V.M.S. vol. 1. p. 238.

^{27.} अभिवादनीयं च समिक्षेत तन्माताणितरी विद्यातामुपनयनात् । A.G.S.

given to him. Having thought over it, the father should pronounce it closely to the child so that others may not know it. The parents should recollect this name at the time of initiation. The name derived from the Naksatra was vitally connected with the life of the individual. So it was kept secret less enemies may do mischief to the man through it.

(?) Name after month-deity

VI]

The second mode of naming was based on the deity of the month in which the child was born. According to Gārgya, the names of the deities of months beginning from Mārgaśīrṣa are Kṛṣṇa, Ananta, Achyuta, Chakrī, Vaikunṭha, Janārdana, Upendra, Yajñapuruṣa, Vāsudeva, Hari, Yogīśa and Puṇdarīkakṣa.²⁹ The child was given a second name connected with the deity of the month. The above names are all of Vaiṣṇava secty and they originated much later than the Sūtra period.

(3) Name after family-deity

The third name was given according to the family deity.30 A family deity was a god or

28. Quoted in V.M.S. vol. I. p. 238.

29. कुष्णोऽनन्तोऽच्युतश्चकी वैकुष्ठोऽथवा जनार्दनः । उपेन्द्रो यञ्चपुरुषो बासुदेवस्तथाः हरिः । योगीधाः पुण्डरीकाक्षो मासनामान्यनुक्रमात् ॥ Ibid. p. 237.

30. दुक्देवतायम्बद्ध पिता नाम कुर्योदिति । Sankha, Ibid.

goddess worshipped in a family or tribe from very early times.³¹ The people naming a child after it thought that the child would enjoy special protection of the deity. The deity may be Vedic e.g. Indra, Soma, Varuṇa, Mitra, Prajāpati, or Puranic e.g. Kṛṣṇa, Rāma, Śankara, Gaṇeśa etc, While naming the child, the word Dāsa or Bhakta "a devotee" was added to the name of the deity.

(4) Popular Name

The last mode of naming was popular. The popular name was meant for general use in the society and was very important from the practical point of view. The rules of the composition given above were consulted in framing this name. The formation of this name mainly depended on the culture and education of the family. This name was desired to be auspicious and significant.³²

The principles followed in naming were the following. First of all, the name should be easy to pronounce and sweet to hear. Particular letters and syllables were chosen for this purpose. Secondly, the name should indicate the sexual difference. Nature has differentiated sexes by

^{31.} कुछ देवता कुछपूज्य। देवता तथा सम्बन्धं तत्प्रतिपादकमित्यर्थः । अस्मित्र व्याख्याने अनादिरविष्णकः शिष्टाचारो मूखम् । V.M.S. vol. I. p. 237.

^{32.} **बृहस्पति** । Ibid. p. 241.

physical formation. Men are hardy and robust. women are tender and lovely. Therefore, the names of men and women were to be so selected as to be indicative of their natural built and disposition. It is why female names end in feminine a and i. The uneven number of letters in the name of a female was also meant for the same purpose. third principle was that the name should significant of fame, wealth, power etc. Lastly, the name was suggestive of one's own caste. made quite clear the social status of the person bearing it without any other inquiry. The system of naming shown above is a sensible one, and cannot be profitably neglected, even if superstitious and religious aspects of the Samskara may ignored. The meticulous attention paid to the naming of a child was due to the fact that it was a life-long suggestion to the man. It was a constant reminder of an ideal to which the man was asked to be true.

(5) Repulsive Name

This is so far as the scriptural methods of naming were concerned. But the common people must have taken many other things into consideration, as they do even now. The unfortunate parents who had lost their previous issues gave the child an awkward name, repulsive and disgusting, to frighten away demons, diseases and death.

(v) Ceremonies and their Significance

According to the general rule of the Grhyasūtras,38 the Nāmakaraņa ceremony was performed on the tenth or the twelfth day after the birth of the child with the single exception of the secret name which was given, in the opinion of some. on the birth-day. But the later options range from the tenth up to the first day of the second year. One authority says, "The naming ceremony should be performed on the tenth, twelfth, hundredth day or at the expiry of the first year".34 This wide option was due to the convenience of the family and health of the mother and the child. But the option from the tenth up to thirty second day was due to the different periods of ceremonial impurities prescribed for different castes. In the of Brhaspati, "The naming ceremonies should be the tenth, twelfth, thirteenth. performed on sixteenth, nineteenth or thirty-second day after the birth of the child".35 But according to astrological works even these dates were to be postponed if there was any natural abnormality or lack of religious propriety. "If there be a

^{33. \$.}G.S. i. 24, 4; A.G.S. i. 15, 4, P.G.S. i. 17, G.G.S. ii, 7 15, Kh. G.S. ii, 2, 30; H.G.S. ii, 4, 10, Ap. G.S. 152,

^{34.} The Gobhila-grhyasutra-parisi ta.

^{35.} द्वादराहे दशाहें ना जनमतो अपि त्रयोदरों। षाढरीकोनविरो ना द्वात्रिरो वर्णतः क्रमात् ॥ Quoted in V. M.S. vol.

Samkrānti (the passage of the sun from one zodiac to another), and eclipse or Śrāddha, the ceremony cannot be auspicious".** There were other prohibited days also which should be avoided.

At the expiry of impurity caused by birth, the house was washed and purified, and the child and mother bathed. Before the proper ceremony. the preliminary rites were performed. Then the mother, having covered the child with pure cloth and wetted its head with water, handed it over to the father.37 After this, offerings were made to Prajapati, date, constellation, their deities, Agni and Soma.38 The father touched the breaths of the child, most probably, to awaken its consciousness and to draw its attention towards the ceremony. Then the name was given. How it was done is described in the Grhvasūtras. but the Paddhatis³⁹ contain the following porcedure. father, leaning towards the right ear of the child. addressed it. "O child! thou art the devotee of the family deity, so thy name is.....; thou art born in such and such month, so thy name is; thou art born under such and such constellation, so thy name is......and they popular name is......"

^{36.} An anonymous authority, quoted, in V.M.S. vol. 1, p. 234. 37. G.G.S. ii, 7, 15.

^{38.} The Samskara-vidhi by Svami Dayananda Sarasvati.

^{39.} Soda śa-samskāravidhi by Pandit Bhimasena śarma.

The Brahmans assembled there said, "May the name be established". After it the father formally made the child salute the Brahmans who blessed it, repeating its name every time, "Be long-lived, beautiful child." They also recited the verse. "Thou art Veda etc." The name for greeting was given last. The ceremonies terminated with feasting the Brahmans and respectfully dismissing the gods and the fathers to their respective places.

3. THE NISKRAMANA (FIRST OUTING)

(i) The Origin

Every important step in the progressive life of the child was a festive occasion for the parents family, and it was celebrated with the appropriate religious ceremonies. When the taboos of the maternity house were withdrawn, the mother came out of the small room and began to take part in the family life again. The child's world also widened. It could be carried to any part of the The parents and senior members of the family fondled it and the small children played with it. The curious little eyes of the babe gazed at the inmates of the house very closely and never let any thing pass without being observed. But within a month or two the universe of the child was found too small. The curiositise of the child and the movements of its limbs required wider scope to satisfy themselves. So it was thought proper that it should be introduced to the outer Indeed, it was a land-mark in the life of the child and the parents gave expressions to the sense of joy at this occasion. Life the house, however, was not free from natural and supernatural dangers. Therefore, for the protection

٠,

of the child, gods were worshipped and their help was sought.

(ii) Its History

The custom of taking the child out ceremoniously may be very old, but we do not get any reference to it in the Vedic literature. Even the Vedic verse, "That eye etc." recited in this Samskāra is of general applicability and is used every where, when one has to look at the sun. Hence it has no specific significance here. The procedure given in the Grhyasūtras is very simple. It consisted in taking the child out by the father and making it look at the sun with the verse. "That eye" 2

The later Smrtis and the Nibandhas elaborate the rituals and customs relating to it.

(iii) The Time of Performance

The time for performing the Niskramana Samskāra varied from the twelfth day after the birth to the fourth month. The twelfth day is recommended by the Bhavisya-pūrāna and the Brhaspati-Smrti only. A Perhaps it was only possible whem this Samskāra was performed with

^{1.} P.G.S. i. 17. 5. 6.

^{2.} lbid.

^{3.} Ibid.; M.S. ii. 134.

³a. Quoted in the V.M.S. vol. I. p. 250.

the Namakarana, when the child was brought out of the Sūtikā-grha for giving it a name. The general rule, however, according to Grhyasūtras and the Smrtis was that this Samskāra took place either in the third or in the fourth month after the birth. The rationale of the option between the third and the fourth month supplied by Yama, who says, "The ceremony of looking at the sun should be performed in the third, and that of looking at the moon in the fourth month".4 For taking out the child the night a longer period was required. In course of time when the ceremony could be performed even later the two ceremonies blended together. the above prescribed dates expired, the Niskramana was performed with the First Feeding in the opinion of Asvalayana.5 There are many astrologically objectionable dates when ceremony should be postponed. The above options were based on the convenience of the parents, the health of the child and suitability of the weather.

(iv) The Performer

According to the Grhyasūtras, the father and the mother performed the ceremony. But the

- 4. ततस्त्वतीये कर्तन्यं मासि स्यास्य दर्शनम् ।
 चतुर्थमासि कर्तन्यं शिशोशचन्द्रस्य दर्शनम् ॥ Yama, quoted in the
 V.M.S. vol. I. p. 250.
- 5. Ibid. p. 251.

Puranas and the astrological works extend this privilege to others also. In the opinion of the Muhūrtasamgraha it was desirable that maternal uncle should be invited to perform the It was due to the affectionate ceremonv.6 feelings that he cherished for the children of his sister. The Visnudharmottara recommends that the solicitous nurse should take the child out.7 This custom probably arose when the respectable ladies could not come out of the house owing to the Purdah system. But in practice it was confined to the rich families only. customs are non-Vedic and popular. When the Samskāra was regarded a domestic sacrifice, only the father could properly perform it. But when it ceased to be so, the right of performance was transfered even to persons other than him.

(v) The Ceremonies and their Significance

On the day of performing the Samskara, a square portion of the court-yard, from where the sun could be seen was plastered with cowdung and clay, the sign of Svastika was made on it and

^{6.} उपनिष्क्रमणे शास्ता मातुलो नाहयेच्छिगुम्। The Muhūrta-Samgraha, quoted in the V.M.S. vol. l.p 253.

^{7.} ततस्त्वलंकता भानी बालमादाय पूजितम् ।
बिहिर्निष्काशयेषु गेहात् शंखपुष्याह निस्वनै: ॥ The Visnu-dharmottara lbid.

grains of rice scattered by the mother. In the Sūtra period the ceremony ended when the father made the child look at the sun. But more details are The child was fully available from later sources.8 decorated and brought to the family deity in the house. Then the deity was worshipped with instrumental music. The guardians of eight directions, the sun, the moon. Vāsudeva and sky were also propitiated. The Brahmans were fed and auspicious verses recited. The child was carried out with sounds of conchshell and recital of Vedic hymns. At the time of outing, the father repeated the Sakunta hymn or the following verse, "Whether the child is conscious or unconscious, whether it is day or night, let all the gods led by Indra protect the child."9 Then the child was brought to the temple of a god, who was worshipped with insense. flowers, garlands etc. The child bowed to the deity and the Brahmans gave blessings to it. After this the child was taken out of the temple to the lap of the maternal uncle who brought it home. In ther end the child was given presents, e.g., toys, gifts etc. and blessings.

Brhaspati¹⁰ gives different procedure. According to him, having properly decorated the

^{8.} Aśvalayanacharya and the Visnu-dharmottara, Ibid.

^{9.} अप्रमशं प्रमणं वा दिवा राजावश्चापि वा । रचन्तु सत्ततं सर्वे देवाः शक्कपुरोगमाः ॥ The Visṇu-dharmottara, Ibid. 10. Quoted in the V.M.S. vol. I. p. 254.

child, the father should take it out on a carriage, or the maternal uncle should carry the child himself. The friends and relations accompanied the child amidst sounds of musical instruments. Then the child was placed on a pure plot of ground plastered with cowdung and bestrewn with grains of rice. After performing the Rakṣā (Protection) ceremony the father repeated the Mṛtasañ jīvana (reviving even the dead) mantra, "Tryambakam yajāmahe." In the last Śiva and Gaṇeśa were worshipped and the child was given fruits and other eatables.

The significance of the whole ceremony lay in the physical necessity of the child and impressing on it the sublime grandeur of the universe. The Samskara implied that after a certain period of time the child must be taken out in the fresh air and from thence the practice should be continued. It also emphasized on the budding mind of the child that this universe is a sublime creation of God and it should be respected duly.

4. THE ANNAPRASANA (FIRST FEEDING)

(i) The Origin

Feeding the child with solid food was the next important stage in the life of the child. So long it was fed on the mother's milk. But after six or seven months its body developed and required greater amount and different types of food, while the quantity of the mother's milk diminished. So, for the benefit of the child and the mother both, it was thought necessary that the child should be weaned away from the mother and some substitute for her milk should be given to the babe. Thus this Samskara was connected with the satisfaction of the physical need of the child. This fact is endorsed by Suśruta, who prescribes the weaning of a child in the sixth month and describes the types of food to be given. It was only later on that this system of feeding the child for the first time assumed a religious shape. Food was a lifegiving substance, People thought that there was something mysterious about it from which life emanated. That source of energy was to be infused into the child with the help of gods.

^{1.} ब्ष्मासं चैनमन्नं प्राश्चयेरुक्युद्धितं च । The Sugruta, garirasthana, Ch. 10. 64.

(ii) Its History

The corresponding Parsi custom of feeding the child ceremoniously indicates that the Annaprasana was a common Indo-Iranian ceremony and it originated when both the peoples were living together. Praises of food are found in the Vedas2 and the Upanisads.3 but whether they were sung at an ordinary dinner or on the occasion of the first feeding of the child is doubtful. It seems that the ceremony of fedeing the child for the first time put on its proper ritualistic garb during the Sūtra period. The Sutras contain prescriptions about the time of performance, the types of food and the verses to be recited. The later Smrtis, the Puranas and the treatises supply a few changes regulations which took place in subsequent times, while the Paddhatis follow the same ritual.

(iii) The Time of Performance

According to the Grhyasūtras, the ceremony was performed in the sixth months after the birth of the child. Early Smrtis like Manu⁵ and Yajñavalkya⁶

^{2.} Y. V. xvii. 33.

^{3.} The T.U. iii, 7, 9.

^{4.} A.G.S. i. 16; P.G.S. i.19, 2; **ś**.G.S. i. 27 B.G S. ii, 3;**M.G.S.** i. 20; Bh.G.S. i. 27.

^{5.} M.S. ii. 34.

^{6.} Yaj. S.I.12.

^{7.} षष्ठ अञ्चन्नाशनं जातेषु दन्तेषु वा। Quoted in the V.M.S. vol.

^{8.} जन्मतो मासि षष्ठे वा सौरेणोत्तममञ्जदम् ।
तदभावेऽष्टमे मासे नवमे दशमेऽपि या ॥
द्वादशे वाऽपि कुर्वीत प्रथमश्राशनं परम् ।
सम्बरसरे वा सम्पूर्णे केविदिच्छन्ति पण्डिताः ॥ Narada. Ibid.

(CHAP

(iv) Different kinds of Food

The types of food were also determined by the scriptures. The simple prescription was that food of all kinds and of different sorts of flavours should be mixed together and given to the child to eat." Some prescribe a mixture of curd, honey and ghee. Different kinds of food, including meat, were recommended for different ends. The father fed the child with the flesh of the bird Bhāradvāja, if he wished to the child fluency of speech, with flesh of Kapinjala and abundance of nourishment, with fish if swiftness. with the flesh of the bird Krkasa or rice mixed with honey if long life, with the flesh of the bird Ati and partridge if he desired holy lustre, with ghee and rice if brilliance, with curd and rice if strong senses, and with all if he desired every thing for the child.10 From the above it is evident that the Hindus were no Jains in the Grhyasutra period. They would not refrain from taking meat if it brought physical and mental strength to them. The Grhyasutras were still saturated with the Vedic idea of animal sacrifice and animal food, so they did not feel any hitch in recommending meat and flesh. The later-day tendency, however, was

^{9.} P.G.s. i. 19. 4.

^{10,} Ibid; §.G S.; i, 27; Λp. G.S. i. 16, 1. Λ.G.S i.10; H.Θ.S. ii.5;

towards vegetarianism. It was due to the cults of non-voilence which influenced the Hindu diet to a great extent. But animal products like curd, ghee and milk were still retained and regarded as the choicest articles of food for the child. The Markandeya-Purana¹¹ recommends a mess of milk and rice with honey and ghee. The popular practice that at last became current was of giving milk and rice. Books on ritual, however, still insist on animal food. Many of the Paddhatis contain the prescriptions given in the Grhyasūtras. The reason is that though the higher religion of the Hindus forbids animal food and they have general regard for animal life, the lower customs are not particular about it.

Whatever the type of food may be, one thing was kept in mind that it should be light and conducive to the health of the child. Susruta says, "One should feed the child in the sixth month with light and suitable food".12

(v) The Ritual and its Significance

On the day of the feeding ceremony the materials of sacrificial food were first of all cleansed and then cooked with appropriate Vedic

^{11.} मध्याज्य कनकोपेतं प्राधायेश्यायसं तु तम् । Quoted in the V.M.S. Aol. I. p. 275.

^{12.} क्यासं चैतमनं प्रावायेश्सपृहितं च । SarIrasthana, Ch. 10. 64,

٠,

verses. When food was prepared, one oblation was offered to Speech with the words, "The gods have generated the goddess. Speech; manifold animals speak her forth. May she, the sweet-sounding, the highly praised one. come to us. Svāhā !"13 The next oblation was offered to vigour, "May vigour come to us to-day". Having made the sacrifices, the father offered further four oblations with the following phrases: "Through up-breathing may I enjoy food, Svāhā! Through downbreathing may I enjoy food. Svaha! Through my eye, may I enjoy, visible things. Svåhå! Through my ear, may I enjoy fame. Svāhā"!14 Here the word "food" is used in a wide sense. The prayer was offered that all the senses of the child should be gratified so that he may live a happy and contended life. But one thing was kept in mind. One in search of gratification should not violate the rules of health and morality, because it would spoil the fame of the man. In the end the father set apart food of all kinds and flavours for feeding the child and fed it silently or with the syllable "Hant (well!)". The ceremony terminated with the feasting of the Brahmans.

The significance of the Annaprāsana-Samskāra was this that children were weaned away

^{13.} P.G.S. i. 19. 2.

^{14,} Ibid. i. 19. 3.

157

from their mothers at proper time. They were not left at the caprice of their parents who often injure their children by overfeeding them without taking into consideration their digestive capacity. The feeding ceremony also warned the mother that at a certain time she should stop suckling the child. The ignorant mother, out of love for her child, goes on suckling it up to a year or more. But she little realizes that thereby she allows her own energy to be sapped away without doing real good to the child. A timely caution was given by the ceremony for the benefit of both the child and the mother.

5. THE CHUDAKARANA (TONSURE).

(i) The Origin

It was after a long stride in the march of civilization when men came to realize the necessity of keeping short hair for health and Ring-worms were a great trouble to primitive People. To keep the head clean some device was bound to be invented. Cutting the hair was meant to meet this end. But being a novel thing, it was regarded an important event in the life of an individual. Chopping the hair by means of an iron instrument was a new and exciting scene people knew that it would clean the head, but at the same time they were afraid that it may injure the person whose hair was cut. Necessity and fear both mingled together and gave rise to the The practical Chūdākarana ceremonies. beneficient aspects found their expression in the accompanying verses. The sharp razor coming into contact with the child naturally inspired terror in the father of the child, who requested the sharp and hard iron razor to be mild and harmless to it. These sentiments were responsible for giving the Chūdākaraņa a religious shape.

(ii) The Purpose of the Samskara

The purpose of the Samskara as given in the scripture was the achievement of long life for the

recipient. "Life is prolonged by tonsure; without it, it is shortened. Therefore, it should be performed by all means."2 The scriptural object of the Chūdākarana is supported also by medical books of According to Suśruta,3 shaving and the Hindus. cutting the hair and nails remove impurities and give delight, lightness, prosperity, courage and happiness, Charaka4 opines, "Cutting and dressing of hair, beard and nails give strength, vigour, life, purity and beauty. At the basis of the tonsure ceremony the idea of health and beauty was prominent. In the opinion of some anthropologists, bowever, this ceremony had a dedicative purpose in its origin. that is, hair was cut off and offered as a gift to some deity. But this supposition is not correct, at least so far as the Hindu tonsure is concerned. dedicative purpose was unknown to the Grhyasūtras and the Smrtis. No doubt, at present, the tonsure ceremony is sometimes performed at the temple of a deity, but so are some other Samskaras e.g. the

- 1. तेन ते आयुषे ववाधि सुइलोकाय स्वस्तये । A. G. S. i. 17. 12.
- 2. Vasistha, quoted in the V.M.S. vol. J. P. 296.
- 3. पापोपशमनं केशनखरोमापमार्जनम् । हर्वकाषयसीमायकरमुस्साहवर्षनम् । Cikitsasthana, Cin. 24. 72.
- 4. पौष्टिकं वृष्यमायुष्यं शुचिरूपं विराजनम् । केशश्मभूनसादीनां कर्तनं सम्प्रसाधनम् ॥
- 5. Crawfird Howell Toy, Introduction to the History of Religions, p. 81.

Upanayana. The Samskāras of only those children are performed at the place of a deity who are born after a long disappointment or the death of previous children. Moroever, this practice is not universal. I hus, there is not an innate connection between the tonsure ceremony and its dedication to a deity.

(iii) The Vedic Period

Almost all the verses that are used in the Grhyasūtras at the tonsure ceremony are found in the Vedic literature and they are all of specific character which shows that they were composed for the purpose of cutting the hair only. Wetting the head for tonsure is mentioned in the Atharvaveda. The shaving razor is praised and requested to be harmless: "Thou art friendly by name Thy father is hard iron. I salute thee, do not injure the child." Cutting the hair by the father himself for abundance of food, progeny, wealth and strength is also referred to. The barber, an impersonification of Savitā or the sun, is also welcomed. Many other mythological

^{6.} vi.68.1.

^{7.} ओं शिवो नामासि स्वधितिहते पिता नमस्ते मा मा हि सीश् Y.V. iii. 63.

^{8.} भीं निवतेयाम्यायुषेऽश्वाद्याय प्रजननाय रायण्योषाय सुप्रजारःवाय सुवीर्याय । Y. V. iii. 33.

^{9.} A.V. vi. 68. 2.

allusions to hair-cutting are given in the Vedas.¹⁰ So it is quite clear that the Chūḍākaraṇa was a religious ceremony as early as in the Vedic period, consisting of wetting the head, prayer to the razor, invitation to the barber, cutting the hair with Vedic verses and wishes for long life, prosperity, valour and even progeny for the child.

(iv) The Sutra and the Subsequent Periods

The tonsure ceremonies assumed a systematic form in the Sūtra period. The Gṛhyasūtras¹o¹ give the procedure and lay down rules for particular performances. In the subsequent period many l'uranic elements entered the ceremony. It is evidenced by the Smṛtis, commentaries and the mediaeval treatises. They represent a new phase of the Saṁskāra and supply many social and astrological details, though still later Paddhatis followed the ritual procedure as given in the Gṛhyasūtras.

(v) | he Age

In the opinon of the Grhyasūtras the Chūdākaraņa ceremony took place at the end of the

^{10,} Ibid, vi. 68, 3; viii. 4, 17,

¹⁰a. &.G.S. i. 28; A.G.S. i. 17; P.G.S. ii. 1; G.G.S. ii. 9; Kh. G.S. ii. 3-16; the B.G.S ii. ℓ ; Ap. G.S. 16. 3; B.G.S. ii. 4.

first year or before the expiry of the third The earliest Smrti, Manu also prescribes the same: "According to the rules of the Vedas. the Chūdākarana of all the twice-born should be performed either in the first or the third year of the child."12 The later authorities extend the age up-to the fifth and the seventh year. ome say that it could be performed with the Upanayana which might take place even later. "Chūdākaraņa is praiseworthy in the third or the fifth year; but it can be performed even in the seventh year or with the Upanayana." The tendency of prescribing later periods for performing the ceremony was due to the fact that in times subsequent to the Sūtras, its purpose became ceremonial instead of real. In practice, hair was cropped early in the life of the child, but its ceremonial performance was postponed up to the time of the Upananyana when it was performed a few minutes before the initiation with all the formulas of the scripture. This is the custom which is generally foollowed at present. However it is not liked and an early age is regarded more meritorious. Chūdākaraņa performed in the first year prolongs life and

^{11.} P.G.S. ii. 1. 1-2.

^{12.} M.S. ii. 35.

^{13.} हतीये पञ्चमे वाडादे चीलकमें प्रशास्त्रते । प्राग्वाडसमे सप्तमे वा सहोपनयनेन वा ॥ Áávalāyana, quoted in the V.M.S. vol. I. 296:

increases holy lustre. In the third year it fulfils all the desires. One who desires cattle should perform it in the fifth year. Its performance in the even year is prohibited."14 "Chūḍākaraṇa performed in the third year is regarded as the best by the learned; in the sixth or the seventh year it is ordinary; but in the tenth and eleventh year it is worst."15

(vi) The Time of Performance

Astrological and other factors, though unknown to the Grhyasūtras, were also taken into consideration in fixing the time of the Chūḍākaraṇa in the later Smṛti period. It was performed when the sun was in the Uttarāyaṇa. According to the Rājamārtaṇḍa, Chaitra and Pauṣa, but according to the Sārasamgraha Jyeṣṭh and Mārgaśīrṣa were prohibited for the Saṃskara. It was performed only in the day time The obvious reason was that hair-cutting in the night was dangerous. The Chūḍākaraṇa was prohibited during the pregnancy of the child's mother, 17 as she could not take part

- 14. ततीये वर्षे चौछे तु सर्वकामार्थसाधनम् । संवत्सरे तु चौछेन आयुर्ध्य ब्रह्मवर्षसम् ॥ पत्रमे पशुकामस्य युरमे वर्षे तु गर्हितम् ॥ Atri Ibid, p. 298.
- 15. N. S. quoted in the V.M.S. vol. 1. p. 296.
- 16. Ibid. p. 300.
- 17. गर्मिण्यां मातरि शिशो चौरकमें न कार्येत् । Bhraspati Ibid. p. 312.

in the ceremony. But this rule was applicable after the fifth month of pregnancy 18 Moreover, . it was not binding in the case when the ceremony took place after the fifth year of the child. 19 When the mother of the child was in the monthly course the ceremony was postponed until she became pure. Bad results were apprehended if the Samskaras were performed during this period. "If the marriage, the initiation and the tonsure were performed during the monthly course of the mother, the girl becomes widow, the student dunce and the child dead..."19 The above statement, no doubt, contains threats for ignorant half civilized people, but the underlying idea of this prohibition was that the mother was half sick during her monthly course and therefore she could not participate in the ceremony 'without' which half its mirth and joyousness would have been lost. This question is not raised in the case of the Samskaras preceding the tonsure. The reason is that this question did not arise at all, because the monthly course stops during pregnancy and a few months after delivery.

^{18.} Vasistha Ibid. p. 312.

^{19.} N. S. Ibid.

¹⁹a विवाहे विधवा नारी जलस्वं व्रतवन्धने । बौले चैव शिशोमृ स्युस्तस्मादेतत्त्रयं स्यजेत् ॥ Vṛddha-gaigyet; quoted in the V. M. S. vol. I. p. 312.

(vii) The Choice of the Place

Another development not found in the Grhvasūtras and evolved only from later customs is the choice of the place where the ceremony should be performed. During the Vedic and the Sūtra periods, home was the theatre of all demestic sacrifices including the Samskāras. But in subsequent times sacrifices fell into disuse and the domestic fire was not always kept burning in every house. So the householder could transfer the stage of performing the ceremonies to the outside of the home also. When the ritualistic religion declined and devotional cult embracing idol worship developed the temple of gods became the cantre of religious activities. After disappointments and deaths of children the parents prayed to gods for progeny. If they were blessed with children they believed that the child was a gift from them. They also regarded it obligatory to perform some of its Samskaras in the honour of the deity prayed to. Every family has at present its favourite deity where the Chūdākarana and the Upanayana Samskāras are performed. 198

(viii) The Arrangement of the Top-hair

The arrangement of the top-hair or Sikhā was the most important feature of the Chūdākaraņa, as the

19b. This custom, however, is not universal.

very name of the Samskara suggests. The hair on the top was arranged according to the family "One should arrange the accordance with one's family tradition."20 The number of tufts was determined by the number of the Prayara in the family, as it may be three or laugākṣi²¹ gives examples of different following different fashions: "The families descendants of Vasistha keep only one tuft in the middle of the head: the descendants of Atri and Kasyapa two on either sides, the descendants of Bhrgu remin without any tuft (Mundita); the descendants of Afigiras keep five, Some keep one line of hair and others but one Sikhā." Later on keeping of only one tuft became universal in northern India, probably due to its simplicity and decency, though in the Deccan and the South the ancient traditions are kept alive to some extent. The fashion of the Bhargavas is followed at present by the Bengalis who are not very particular about keeping tufts.

This system of keeping special number of tufts was a tribal fashion and the insignia of the family.

Keeping the top-hair, in its course of evolution, become an indispensable sign of the Hindus.²¹⁶

^{20.} यथाकलभूमें केशवेशान्कारयेत् । A.G.S. i. 17.

^{21.} Quoted in the V.M. A. vol. I. p. 315.

²¹a. It may be a reaction against Buddhism and Sanyasa.

The tuft and the sacred thread are the compulsary out-ward signs of the twice-born. A man not keeping the tuft does not get the full merit of religious ceremonies. "One should always remain with the sacred thread and the tuft; without them performance of religious ceremonies is tantamount to non-performance."22 Atonement is prescribed for chopping off the tuft: "The twice-born, who out of infatuation, ingnorance or hatred cut off the top-hair, become purified by undergoing the Taptakrcchra vrata, 123 The fashion of keeping sacred top-hair is passing through a very critical period of its life at present. A large number of English-educated young men of to-day have dispensed with it. But even in their zeal for fashion they are still walking in the footsteps of their ancestors, the Bhargavas.

(ix) The Ceremonies

An auspicious day was fixed for the performance of the Chūdākaraṇa.24 In the beginning,

- 22. विशिक्षो ब्युपनीतश्च यस्क्रोति न तस्कृतम् । Devala, quoted in the V. M. S. vol. l. p. 315.
- 23. शिक्षां छिन्दन्ति ये मोहात् द्वेषाद्श्वानतोऽपिता । तप्तकुच्छेण शुच्यन्ति त्रयो वर्णाः द्विज्ञातयः ॥ Laghu-Härita 4. Ibid
- 24. पापप्रहाणां बारादी विप्राणां शुभदं रवेः। क्षित्राणां चनासूनोर्विट्सूद्राणां शनी शुभम् ॥ B phaspati quoted, by Gadadhara on the P. G. S. ii. 1. 4.

preliminary ceremonies e.g. Samkalpa, worship of Ganesa, Mangala-Śrāddha etc. were performed. Then food was distributed among the Brahmans. After this the mother took the child, bathed it. put on it a new garment which had not yet been washed, put it (child) on her lap and sat down to the west of the sacrificial fire. The father, taking hold of her, sacrificed Ajva oblations, and after he had partaken of the sacrificial food, looking at the barber he poured down warm water into cold one with the words. "With warm water come hither. Vāyu! Aditi, cut the hair". He mixed a piece of fresh butter or ghee or some curd with the water and taking some of it he moistened the hair near the right ear with, "On the impulse of Savitr may the divine waters moisten the body in order that long life and splendour may be thine'. Having dishevelled the hair, with a porcupine's quill that had three white spots he put three young kuśa shoots into it with the formula, "Herb, protect this child. Do not inflict pain on it". The father then took an iron razor with the formula. "Thou art friendly by name. Thy father is iron; Salutation be to thee. Do not hurt the child," and cut the hair with the words, "I cut off the hair for long properly digesting food, productivity. prosperity, good progeny and valour. The razor with which Savity, the knowing one has shaven the beard of the kings Soma and Varuna, with that

ye Brahman, shave his head, in order that he may be blessed with long-life and may reach old age".

Cutting of the Kusa shoots together with the hair, he threw them on a lump of bull's dung which they kept northward of the fire. In the same way two other tufts were chopped off silently. He cut the hair behind with the verse, 'The three fold age'. Then on the left side with the verse, 'By that prayer by which mayest thou, a mighty one, go to heaven, and long mayest thou see the sun: With that prayer I shave thee for the sake of life, existence, glory and welfare'.

The head was three times shaved round from left to right with the verse, "when the shaver shaves its head with the razor, wounding, the well shaped, purify his head, but do not take away his life". With that water the father moistened the head again and gave the razor to the barber with the words, "Without wounding him, shave him". The locks of hair that were left over were arranged according to the family tradition. In the end the lump of the dung with hair was hidden in a cowstall, or thrown into a small pond or covered in the vicinity of water. The ceremonies ended with giving of presents to the teacher and the barber.

(a) The Main Features of the Ceremonies

In the Cūdākaraņa ceremonies the following main features can be distinguished. The first is

the moistening of the head. It was done for facilitating the shaving. The second feature is actually cutting the hair with prayers for non-injury to the child. An iron razor on the tender head of the child inspired fear in the father, who praised the instrument and requested it not to harm the babe. The third feature is hiding or throwing away the severed hair with cow-dung. The hair was regarded as a part of the body and was therefore subject to magic and spell by enemies. So it was kept away from their reach. The fourth feature is the keeping of top-hair. It was a racial fashion and widely differed in different families. Many ancient peoples kept tuft of hair on their head and some Asiatic peoples even now follow this custom.²⁵

(ai) The Association of Top-hair with long life

The most striking characteristic of the prayers cited in this ceremony is that they were meant for long life of the child. The question may be asked why did the Hindu sages suppose that the Chūdākaraṇa would prolong one's life? Is there any connection between longevity and the top-hair? Suśruta, 26 again, helps us in tracing the connection

- 25. The people, who migrated from Asia to Alaska, shaved their heads except one lock called a scalplock......(The Book of knowledge, Part I. pp. 15. 16). The Chinese and the Tibetans still keep tufts of hair on their heads.
- 26. मस्तकाभ्यम्तरोपरिष्टात् शिरासन्धिकपातो रोमावतींऽभिपतिस्तत्रापि संधो-* मरखम् । Sarirasthana, Ch. 6. 83.

between the two. According to him, "Inside the head, near the top, is the joint of a Sirā (artery) and Sandhi (a critical juncture). There in the eddy of hairs is the vital spot called Adhipati (Overlord). "Any injury to this part causes sudden death". The protection of this vital part was thought necessary and keeping a tuft of hairs just over the vital part served this purpose.

6. THE KARNAVEDHA (BORING THE EARS)

(i) The Origin and Early History

Boring of different limbs for wearing ornaments is current among savage peoples all over the world. So its origin is very ancient. But even when civilization progressed, ornamentation continued, though it was refined. In the case of boring ears, it was undoubtedly ornamental in its origin, but later on it proved to be useful, and for emphasizing its necessity, it was given a religious colouring. Susruta says, "Ears of a child should be bored for protection (from diseases in his opinion) and decoration". He, again, explicitly prescribes the boring of ears for preventing hydrocele and hernia. Thus it was a precaution taken early in life, so that the chances of the above deseases may be minimized.

The recognition of the Karnavedha as a Samskāra and the ceremonies attached to it are of a late origin. Almost all the Grhyasūtras omit it. It is described only in the Kātyāyana-Sūtras

^{1.} रचाम्यणनिमिशं बालस्य कर्णी विष्येत् । Sarirasthana, Ch. 16. 1.

^{2.} सञ्चोपरि च कर्णोन्ते त्यक्ता यत्नेन सेवनीम् ।

न्यत्यासाद्वा शिरां विध्येदन्त्रवृद्धिनिवृत्तये ॥ Ibid Cikitsāsthāna,
Ch. 19. 21.

incorporated in the Parisista of the Pāraskara Grhyasūtras. The later-day Paddhatis describing this Samskāra quote their authorities, "The Yājñikas say so," which suggests it had no scriptural authority in the origin. The cause of the late inclusion of this ceremony in the list of the Samskāras is that its original purpose was decorative and there was the absence of any religious idea associated with it. It was only in a very wide sence that it entered the holy precincts of the Samskāras.

But there is one hymn in the Atharvaveda³ which refers to ear-boring. This hymn is, however utilized by Kauśika⁴ in the ceremony of marking the ears of cattle, and it is never quoted on the occasion of the Karnavedha ceremony by any later authority.

(ii) The . ige and Time of Performance

This ceremony was performed on the tenth the twelfth or the sixteenth day after the birth of the child according to Brhaspati. Garga regards the sixth, the seventh, the eighth or the twelfth month

^{3.} vi. *

^{4.} K. S.

^{5.} जन्मतो दशमे बाह्य द्वादशे बाडधबोडरो । Brhaspati quoted in the V.M.S. vol. l. p. 258.

as suitable periods. In the opinion of Śripati, the Karnavedha ceremony should be performed before teeth of the child come out. and while it is creeping on the lap of the mother. The Kātyāyana Sūtra, however, prescribes the proper time of performing the ceremony in the third or fifth year of the child. The idea underlying the early age was that the boring would be easier and less troublesome to the child. Taking physical facility into consideration Susrutas prefers the sixth or the seventh month. The Grhyaparisista of Paraskara is certainly of a later day when the Samskara became a ceremony and it must be performed without paying any heed to the comfort of the child. The third and the fifth years coincided with the periods of the Chūdākarana ceremony. In this case both the Samskaras would save performed together. At present, in many cases both the Chūdākaraņa and the Karņavedha are performed with the Upanayana.

(iii) The Performer

In the opinion of the Kātyayana-Sitra father performed the ceremony, but it is silent as to who

- 6. श्विशोरजातदन्तस्य मातुक्त्संगसर्पिणः । सीचिको वेषयेत्क्यों सूच्या द्विगुवासूत्रया ॥ Quoted in the V.M.S. vol. I. p. 261.
- 7. The P G.S. Pari sista. 1.
- 8. Sugruta, Sutrasthana, Ch. 16. 1.

should bore the ears. According to Susruta a surgeon should pierce the ears. But Śripati, a mediaeval writer, allows this privilege to a professional needle-maker, 10 more often a goldsmith Susruta was more reasonable in his prescription than Sripati. The goldsmith, however, has acquired a hereditary experience and in the majority of cases it is he who is invited to bore the ears.

(iv) The Types of Needle

The types of needle with which the ears were bored are also determined by writers on ritual. "Gold needle lends elegance, but one can use silver or even iron needle according to his means 1,11 The Smrti-Mahārņava12 prescribes copper needle for all, "One should pierce the ears with copper needle covered with white yarns." Descrimination was made according to the caste of the child. "The needle for a prince should be made of gold, that of a Brāhmaņa and a Vaisya

- 9. भिषावामहस्तेन ""विश्येत् । Ibid. Ch. 16. 2.
- 10. सीविको वेश्वयेत्कवी सुच्या द्विगुवास्त्रथा । áripati
- 11. बातकुम्भम्यी स्वीवेषने बोभनप्रदा। राजती वाऽयसी वाऽपि यथा विभवत: शभाः ॥ Brhaspati quoted in V.M.S.
- 12. The Smrti maharnava, Ibid.

made of silver and that of a Sūdra made of iron".18
The basis of this differential treatment was
economic

(v) A Compulsory Ceremony

When the Karṇāvedha assumed a religious garb, its performance became compulsory and its omission was regarde a sin. The defaulter was thought to be fallen from his status. Devala, a mediaeval Smrtiwriter, says, "All the accumulated merits disappear at the sight of a Brāhmaṇa, through whose ear-holes do not pass the rays of the Sun. No gift should be given to him in the Śrāddha ceremonies. If one gives, he becomes an Asura or demon"."

(vi) The Ceremonies

The Karnavedha ceremony described in the Kātyāyana-Sūtra is very simple. On an auspicious day the ceremony was performed in the first half of the day. The child was seated facing towards the east and given some sweet-meats. Then the

- 13. सीवणीं राजपुत्रस्य राजती विप्रवेश्ययोः । शूहस्य वायक्षी सूची मध्यमाष्टांगुलात्मिका ॥ Quoted in the V.M.S. vol. I. p. 261.
- 14. इजैरन्ध्रे रवेरछाया न विशेदप्रजन्मनः । तं रच्ट्वा विलयं यान्ति पुण्यीचात्रच पुरातनाः ॥ तस्मै आर्द्धं न दातन्यं यदि चेदासुरं भवेत् ॥ Devala, Ibid.

right ear was bored with the verse "May we hear auspicious things through ears etc." and the left ear with the verse, "Vaksyanti etc." The ceremony closed with the feasting of the Brahmans. 15

(vii) Susruta on the Boring of Ears

Susruta gives a very cautious procedure of the ceremony. He says that the ceremony should be performed in the sixth or seventh month, in the bright half and on an auspicious day. After the preliminaries the child should be put on the lap of the mother or the nurse. Then the child should be fondled and persuaded by means of toys. Now the surgeon should pull the ears with his left hand and bore them slowly at the natural holes which are visible in the sunlight. If the ears are tender they should be pierced with a niddle, if stiff with a probe. After boring oil should be applied to the ears by means of a cotton thread or bougie. 16

(viii) Later Phases

The later writers on the Samskara introduced more religious elements and social mirth in the ceremony. On the day of performance Keśava (Lord Viṣṇu) Hara (Śiva), Brahmā, the sun, the moon, deities of quarters, Nāsatyas, Saraswati, the

^{15.} The P. G. S. Parigista, Karnavedhasu ras 1, 2.

^{16,} Sugruta, Satrasthana, Ch. 161.

Brahmanas and cows were worshiped. The teacher of the family was decorated and offered a seat. Then the nurse, wearing white garment, brought the child well-adorned with its ears painted with red powder. The child was persuaded and kept still. The surgeon pierced the ears in one stroke but very lightly. The right ear of the boy and the left of the girl was bored first. In the and, presents were given to the Brahmans, astrologers and the surgeon, Ladies, friends, the Brahmans and relatives were paid respect and eptertained.¹⁷

17. The Vifa idharmottara, quoted in V M. S. vol 1. p. 262.

CHAPTER VII

THE EDUCATIONAL SAMSKARAS

1. THE VIDYARAMBHA (LEARNING OF ALPHABETS)

(i) Names, Meaning and Purpose of the Samskara

When the mind of the child was prepared to receive education, the Vidyārambha Samskāra wās performed to mark its begining, and alphabets were taught. The Samskāra is variously nāmed. It is called Vidyārambha, Akṣarārambha, Akṣarārambha, Akṣarārambha, and Akṣaralekhana by different writers. As its very name suggests, it was more cultural than natural: It orginated at a very high stage of civilization, when alphabets were evolved and utilised for writing purposes.

(ii) The Sources of Information

Though the Vidyārambha precedes the Upanayana in order the origin of the former is far posterior to that of the latter. The Grhyasūtras, the Dharmasūtras and the early Smṛtis do not mention

^{1.} V.M.S.vol. 1. p. 321; Vigvamitra, Ibid.

^{2.} Copinatha Bhatta: Samskara-ratnamala, I.

^{3.} Vasi\$tha quoted in V.M.S. vol. 1. p. 321.

^{4.} The Markandeya-Puraqa, Ibid.

it. Even the madiaeval and the modern Paddhatis that describe the Samskaras do not contain it. Our authorities for information about this Samskara are a few treatises, namely, the Viramitrodaya (Samskāra-prakāša, Vol. J, pages 321 ff.), the Smrti-chandrikā (Samskāra-kānda, pages 67 ff.). the Samskara-ratnamala of Gopinatha Bhatta and the commentary of Apararka on the Yainavalkva-Smrti. All these sources are very recent in the history of ritual literature in India and they can be placeds ubsequent to the eleventh century. Even the original authorities, Viśvāmitra. Brhaspati⁷ and Markandeya⁸ quoted by them cannot be much earlier. As the astronomical details given by the writers named above cannot be traced back anterior to the seventh or the eighth century A.D., we conclude that they flourished after these centuries.9

(iii) The Later Origin and its Cause

It seems very strange that the Grhyacutras and the Dharmautras that deal with even

^{5.} Cf P. V. Kane History of Dharma fastra, pp. 440; 343; 328.

^{6.} Ibid. p. 236.

^{7.} Ibid. p. 207.

^{8.} Ibid.

^{9.} Ibid; Dr. A. S. Altekar, Education in ancient India p. 2.

insignificant ceremonies like the First Outing and the First Feeding of a child, pass over the Vidyārambha, which marked the beginning of the primary education and was thus a very important occasion in the life of a child. The omission could not be by mistake. It can be only explained by the fact that while many of the Smskāras originated in the pre-Sūtra period, the Vidyārambha did not come into existence till very late. Sanskrit was then a spoken language, and the Upanayana marked the beginning of primary education. Learning of Sanskrit did not require a preparatory training in reading and writing. The education of children began with the memorizing of the sacred hymns without any help of writing. Moreover, writing was unknown. in early times, 10 or at least not for educational purposes. Therefore there was no need of instituting another Samskara besides the Upanayana for celebrating the learning of alphabets.

10. Dr. Bühler (Indian Antiquary, 1904) says that the introduction of alphabets in India was subsequent to 800 B.C., but his opinion has been given up in the light of the Indus valley discoveries. M.M. Rai Bahadur Pandit Gauri Shankar Hirachand Ojha, in his Prachina Lipimala has proved, on literary evidences, that the art of writing was known in India in the later Samhita period (c. 1600-1200 B.C.). There is however, no evidence to show that letters were introduced earlier.

Later on, Sanskrit ceased to be the spoken language of the people. The literature of the Hindus progressed and became complicated. The sciences of grammar and exegesis evolved and different branches of learning came into existence. The mass of literature was increasiting and becoming too unwieldy for memory. Hence, to preserve the treasure of learning, alphabets were invented and the art of writing became known. At this time, for studying the Sanskrit literature, a preliminary instruction in reading and writing became necessary. Thus, in course of time, the Upanayana could not mark the beginning of primary education. Rather it was performed at the commencement of secondary education. So a new Samskara was needed to solemnise the start of the primary education. It was to meet this need that the Vidyārambha Samskāra came into existence.

The Samskara originated earlier than its mention in the Smrtis. This late recognition of "The Learning of Alphabets" as a Samskara was, probably due to the fact that for a very long time this Samskara was performed with the Chaula or tonsure ceremony. 11 This supposition is supported by the Arthasastra, 12 according to which the education of a prince began at the time of the Chaula

^{11.} Cf. Dr.A.S. Altekar, Education in Ancient India p.2. 12. ब्रुस्वीसक्स्मी किपि संख्यानं चोपयुक्ति । i. 2; Raghu, V. iii. 28.

Samskara. It is evidenced by the Uttara-Ramacharita also, where the sage Valmiki started the education of Kusa and Lava after their tonsure ceremonies and they had learnt many sciences before they commenced their Vedic studies after the Upanayana.18 There was one more factor which facilitated the performance of the Vidvarambha with the Chudakarana. The latter was performed between the fourth and the seventh year of the child, This was the proper time for commencing the primary education also. So both the Samskaras were combined and performed together. The number of tufts of hair to be kept at the time of the tonsure ceremony was determined by the number of celebrated sages (Prayaras) in the family.14 This was a convenient suggestion that the primary education of the child should commence at the time when its tonsure ceremony was pereformed.

(in) The Age

The Vidyārambha Samskāra was performed in the fifth year of the child according to Visvāmitra. 15 In the opinion of an anonymous Smrti writer quoted in the Sodasa-Samskāravidhi, it could be

^{13.} निवृत्त ुत्रीलकर्मणोश्च त्रयोक्षयीक्ष्यीक्ष्यानिवस्रो निकाः सात्रवाणेण मनसा सहिन्द्रातिकाः । The Uttararamacharita, Act. 1.

^{14.} यथिं शिक्षां निद्धाति । A. G. S. xvi 6; V. G. S. iv.

^{15.} Quoted in the V. M. S. vol. I. p. 321.

performed even in the seventh year. 16 But, if owing to some unavoidable circumstances it was postponed, it must be performed some times before tee Upanayana ceremony. "The wise should begin the learning of alphabests before the second birth." 17 The proper time of performance was from the month of Mārgaśirṣa to Jyeṣṭha. The months form Aṣāḍha to Kārtika, when Lord Viṣṇu was supposed to be sleeping, were prohibited for this Saṃskāra. 18 Here one thing is remarkable. During the Sūtra and the pre-Sūtra periods, the educational session began particularly during the rainy season. But according to the above authorty this yery season was avoided.

(v) The Ceremonies

When the sun was in the northern hemisphere, an auspicious day was fixed for performing the Samskāra.¹⁹ In the beginning the child was

- 16. पश्चमे सप्तमे बाड्डरे । Sodaga-Samskaravidhi by Pandit Bhimasena S.rma
- 17. द्वितीय जन्मतः पूर्वभारभेताक्षरान्युषो । Brhaspati quoted in the V.M % vol. ।, p. 321.
- 18. अप्रमुते जनार्दैने विश्वामित्रः Ibid.
 आवादगुह्न द्वादश्वां शयनं कुरुते हरिः ।
 नित्रां श्यजीत कार्तिक्यां तयो: संपूज्यते हरिः ॥ Visnudharmottara,
 Ibid.
- 19. उद्देशते भारवति । Vasistha, Ibid.

required to bathe and to be scented and decorated. Then Vināyaka, Sarasvatī, family goddess and Brhaspati were worshipped. Narāyana and Laksmi were also propitiated, and one's own Veda and the Sütrakārus of one's own Vedic School were paid respects. After this a Homa was offered. The teacher, facing towards the east, performed the Aksarārambha of the child who was facing towards the west. The Samskara consisted of writing and reading both. Saffron and other substance were scattered on a silver plank and letters were written with a gold pen. But as it was possible in the case of only the rich, letters may be written on rice with any pen specially made for this occasion. The following phrases were written. 'Salutation to Ganesa, Salutation to Sarasvati, salutation to family gods and goddesses and salutation to Narayana and Laksmi. After this 'Om namah Siddhaya or salutation to Siddha."20 Then the child worshipped the teacher, and the latter made the child read thrice what was written. Having read, the child presented clothes and ornaments to the teacher and made three circumambulations round the gods. The Brahmans were entertained and propitiated with sacrificial fee. In return, they blessed the child. The ladies whose husbands and children were alive, waved lamps. In the end

^{20.} It indicates the Jain influence on the Hindu Samskaras.

the teacher was presented a turban. The ceremonies closed with the dismissal of gods to their respective places.²¹

21. For description of the ceremonies see the Markandeyapurana and the Sodga-Samskaravidhi by Pardit Bhimasena Sarma.

The ceremony associated with the learning of alphabets was performed by the Mohammadans also. We are informed that Humayun, the moghul empercr, was admitted into a Maktab when he was four years, four months and four days old, and the occasion was solemnized with due ceremonies (Tazkiratul Sac-atin, Ms. in Boh. Coll. vol. I. p. 169; Shah-i-Jahan Nāmah, Ms. in ASB, p. 45).

2. THE UPANAYANA (INITIATION)

(i) The Origin

Ceremonies performed in connection with the arrival of youth are universally prevalent. youth is welcomed into the tribe with proper Parsis, the Christians, ceremonies. The Mohammadans etc. all have rites specially meant for this purpose. Even the savage tribes of the world perform some kind of ceremonies for greeting the youth into their fold. These ceremonies are as important as any other class of social procedure. Their basis is civil. Their object is to prepare the young men for entering on the active duties of citizenship. The importance of the clan the people and are anxious preserve the life of their community unimpaired. To meet this end the flowers of the race are the burden of the disciplined to shoulder Thus the ceremony in question arose out of the civil needs of the community. course of time it received a religious colouring, every phase of early life was saturated with the idea of religion, and every communal function was in the need of religious sanction for its validity.

(ii) Forms of Initiation

Initiation of youg men takes place in different ways in different tribes and religions. Some

savage tribes initiate their youths by tests of endurance. In certain communities girls are initiated by observing a temporary seclusion 2 A few tribes re-arrange the taboos for a young man when he enters the life. Mutilation of the body is another method of initiation in some wild tribes. The Mohammadans still initiate their young men by means of circumcision

(iii) The Hindu Initiation.

The scheme of education framed by the ancient Hindus to initiate the young men for preparing them for full citizenship of the community marked a great advance over the primitive idea of initiation. Here we find that the conception of race was cultural, and it was on the basis of cultural fitness that one could seek admission into, and claim the full rights and privileges of, the community. Without the Upanayana none could call himself a twice-born. One who would not undergo this Samskāra was excommunicated and debarred form all the privileges of the race. The initiation was a passport to the literary treasures of the Hindus. It was also a means of communion with the society, because without it none could

^{1.} Frobenius, Childhood of Man, Chap. iii. Frazer, Golden Bough, 2nd. ed. iii. pp. 442. ff.

^{2.} Frazer, Golden Bough, i. pp. 826. ff; iii. 204. ff.

^{3.} H. Spencer, Principles of Sociology, i. 189, 290,

marry an Aryan girl. Thus the Hindu ideal made the universal education the indispensable test and insignia of their community. The most striking fact in connection with the Upanayana is that by virtue of its performance the initiated ranked as a Dvija or twice-born. This transformation of man's personality by means of religious ceremonies compares well with the Christian rite of baptism, which is regarded as a sacrament and carries with it a spiritual effect to reform the life of man. we look beneath the surface of the ceremonies, we cannot but recognize in it the expression of a deep human conviction that man, due to his contact with the world, loses his native purity, and that he must be born again to enter the spiritual kingdom again.

(iv) The Antiquity of the Upanayana

The Upanavana ceremonies are of a hoary antiquity. The corresponding Parsi rite called Naujat (The New birth⁴), by which Parsi children, both boys and girls, receive religious initiation after they have attained the age of six years and three months, indicates that the Upanayana or the initiation of the child originated in the period when both the Indo-Aryans and the Iranians were living to-gether.

^{4.} It closely corresponds with द्वितीय अन्य or the Second Birth of the Hindus.

(v) The Vedic Period

The word "Brahmacharya" is twice mentioned in the Rgveda in the sense of the life of a religious student. We also get a reference to a student who has just performed his Upanayana Samskāra.6 In the Atharvaveda, the Vedic student is extolled in two hymns which give many details of the Upanayana Samskāra found in the later day ceremonies. The Vedic student was called "Brahmachāri" and the teacher "Achārya". The initisation of the student was regarded a second birth: The teacher, taking him in charge, makes the Vedic student an embryo within; he bears him in his belly three nights; the gods gather unto him to see him when born.''s The student wore sacred girdle, put on the deerskin, kept long beard, practised austerity, collected fuel and offered them in the sacred fire: "The Vedic student fills the worlds with fuel, girdle, toil and fervor. Vedic student goes...clothing himself in the black antelopeskin, consecrated and long-bearded."9

^{5,} x, 109, 5,

^{6.} Ibid; iii. 8. 4, 5.

^{7.} xi. 5; xv.

^{8.} आवार्यो उपनयमानो ब्रह्मचारिणं क्रणुते गर्भमन्तः । रं रात्रो स्तिखः उदरे विभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ A.V. xi. 5.3.

^{9.} lbid, xi. 5. 6.

The student also begged alms: "This broad earth, and the sky, the Vedic student first brought as alms." All these characteristics of a student re-appear in the post-Vedic literature on the ritual.

During the Brahmana period the Upanyana assumed almost a ceremonious shape and its procedure was going to be fixed. 11 The student be-took himself to the teacher and announced his intention to become a student: "I have come for Brahmacharya; let me be a Brahmachāri.' The teacher, then asked the name of the student and took him in charge. After this he grasped the hands of the student with appropriate verses and commended him to the protection of deities and beings. He also delivered the five commandments to him for guidance of his conduct. Then the student was taught the sacred Gayatri mantra and the teacher observed continence for three days: "When one has admitted a Brahmana to a term of studentship, he should not carry sexual intercourse etc." The procedure given above is the prototype from which the laterday procedure12 evolved.

In the Upanisadic period the theory of the four Asramas seems to have been established and "Brahmacharya" or a student's life became a

^{10.} Ibid. xi. 5. 9.

^{11. 4.} Br. i. 2. 1-8.

^{12,} cf. P.G.S. ii, 2. 5.

respected institution. The importance of the teacher was recognized even for Brahmavidyā and the Āchārya was the final resort.¹³ Upanayana was no more than going to a teacher and being admitted as a pupil.¹⁴ But admission was not open to all. Students were admitted when they had satisfied the conditions laid down by the teacher: 4. This knowledge should not be imparted to the sceptic, to the wicked and the vicious etc." 15

The Brahmachārins resided and boarded at the house of there gurus and in reuturn rendered many personal services, such as tending his cows and looking after the sacrificial tire. From the story of Satyakām Jābāla we learn that he was asked to stay with the cows of the guru and return only when they had increased to a thousand. Moreover, the student helped his guru by begging alms also. The usual period of studentship was from the twelfth to twenty-fourth year of a man. But longer periods are also mentioned. The age at which studentship

^{13.} आचार स्तु ते गति ६क्ता । Ch. U.

^{14.} उपला अयानि | Ibid. iv, 4.

^{15.} एतद्गुहातमं ना प्राय नाशिष्याय कीर्तयेदनन्यभक्ताय सर्वेगु शासम्पद्माय दशात्। T. U.

^{16.} आचार्यकुक्कवासिन् or अन्ते वासिन् | Ch. U. iii. 2.5; iv. 10. 1.

^{17,} Ch. U. iv. 3. 5.

^{18,} Ch. U.vi. 1, 2,

began and the period spent at the house of the guru varied according to the individual inclination and capacity. To give an instance, Svetaketu commenced his studentship at twelve studied for twelve years. The Upanisads also inform us that every time a man approached a new teacher, he had to perform his Upanayana The story of Aruni tells that even old man could become a pupil for a time.20 teacher was held in high respect. It is preached that devotion to the teacher is necessry for the highest kind of knowledge.21 At the end of the student life many practical instructions were given which are of very high value, such as "Speak the truth. Lead a pious life etc".23

(vi) The Sutra and later Periods

The Upanayana Samskāra became fully established in the time of the Grhyasūtras. All the Grhyasūtras presuppose that Upanayana was universal and encumbent on every twiceborn. They lay down all the regulations and every possible detail of the ceremony. The development of the ritualistic side of the Samskāra was complete by the time of the

^{19.} Ibid.

^{20.} Br. U. vi. 1. 6.

^{21.} S. U. vi. 23.

^{22.} T. U. I. 1J.

Sūtras. The Dharmasūtras and the Smrtis do not contribute any-thing to the ritual proper. They take up the link supplied by the Grhyasūtras about the social side of the Samskāra and develop it. They give full information and discussions about the age of the child to be initiated, the lawful recipients, the duties of a student and his conduct. In these rules and regulations many changes were introduced at different times which will be shown in their respective places. The Paddhatis, that were written still later, follow the ritual of their particular Vedic school in general, but at the same time admit many local customs prevalent in their times.

(vii) The Meaning of the term Upanayana

The conception of Upanayana has undergone many changes in course of time. In the Atharvaveda the word "Upanayana" is used in the sense of "taking charge of a student". ²³ Here it meant the initiation of the child by a teacher into sacred lore. "Upanayana" connoted the same thing during the Brāhmaṇa period, as it is evident by the initiation of a student in the Satapatha-Brāhmaṇa. ²⁴ Even in the Sūtra period the proposal of the student for studentship and

^{23.} उपनयमानो अध्यक्षारियाम् । A.V. xi. 5. 3 24. xi. 5. 4.

its acceptance by the teacher is the central point in the Samskara. But later on when the mystic significance of the Upanayana increased, the idea of the second birth through the Gavatri mantra overshadowed the original idea of initiation for education. Manu says, "In the Vedic birth of the student, symbolized by wearing girdle made of Muñja-grass, Sāvitrī is the mother and the teacher the father."25 By many writers the Samskara itself is called "The Teaching of Savitri" (Savitrivadanam) Aparāka remarks the word on "Upanavana" used by Yājāavalkya, "By Upanavana is understood the establishment of connection between the pupil and Savitri, which is performed by the teacher."26 In still later times the word "Upanayana" was used only in the physical sense, that is, taking the pupil near the teacher by his guardians. By the Upanayana Samskāra was meant that rite through which the child was taken to the teacher.27 no authority extends the meaning of the word "Upanayana" and does not restrict it to the educational sense alone: "The rite through which a man is initiated into the vows of the gure, the Vedas, the restraints, observances and

^{25.} तत्र यद् ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम् । तत्रास्यामाता सावित्री पिता स्वाचार्यं उच्यते ॥ M.S. ii. 170.

^{26.} Apararka on Yaj. S. I. 14.

^{27.} उप समीपे आचार्यादीनां वटोनीतिनंयनं प्रापयामुपनयनम् । Bhāruchi, quoted in V.M.S. vol. I. p. 334.

the vicinity of a god, is called Upanayana."28 In the latest development of the Samskara its educational sense has departed altogether. The word "Upanayana" is used in the sense of a ceremonial farce which is performed sometimes before the marriage of a twice-born. In this sense it is called "Janeoo."20 that is, a ceremony in which a boy is invested with the Sacred Thread. What a mockery of fate! The Sacred Thread as such is not mentioned in the Grhvasūtras. It was a later substitute for the upper garment which was put on at the time of a sacrifice. so One did not know that this insignificant decorative substitute would outweigh the original elements of the Samskāra. But when not education but a badge became the sign of regeneration, the Sacred Thread reigned supreme.

(viii) The Purpose of the Samskara

The purpose of the Samskara has also suffered various vicissitudes. Originally education was the main purpose and ritual or ceremoniously

- 28. गुरोर्नेतानां वेदस्य यमस्य नियमस्य च । देवतानां समीपं वा येनासो नीयतेऽसी ॥ Abhiyukta, Ibid.
- 29. This word is current in Northern India.
- 30. Cf. यज्ञोपनीतं कुरुते सूत्रं वस्तं कुशारज्जुं नेति । G.G.S. ii. 10. दतीयमुत्तरीयार्थी वस्ताऽस्त्रमे तदिष्यते ॥ Devala, quoted in V.M.S. vol. I. p. 415.

taking the initiate to the teacher an ancillary item. It was not only at the first initiation of a boy but at the beginning of every branch of the Veda, that the Upanayana was performed.31 Evidence available to show that such was the case. In the Upanisads we come accross a unmber where a man underwent the rite Upanayana when approaching a guru for learning new branch of philosophy,32 Yajñavalkya regards the reading of the Vedas the highest object of the Upanayna: "The teacher, having initiated the pupil with the Mahavvahrtis, should teach him Vedas and the rules of conduct.33 According to Apastamba and Bhāradvāja, the Upanayana was meant for learning: "Upanayana is the sacrament of a person desirous of learning."34 But in course of time the performance of the ritual and the Vratādeša or the commandments for observing vows became the chief object and education a secondary one. Gautama was the first exponent of this chools: "Being consecrated by forty-eight Samskāras a man goes to the vicinity of Brahman

^{31.} यच्छास्तियेस्तु संकारैः संस्कृतो ब्राह्मणो भवेत् । तच्छास्त्राण्यनं कार्यमेवं न पतितो भवेत् ॥ Vasiştha, Ibid. p. 337.

^{32.} Ch. U. V. ii. 7.

^{33.} उपनीय गुरुः शिष्यं महान्याहृतिपूर्वं कम् । वेदमध्यापयेदेनं शीवाचारां इच शिक्षयेत् ॥ Yāj. S. I. 15.

^{34.} उपनयमं विवार्थस्य अतितः संस्कार इति । Ap. D. S. I.

and Rsis."85 According to Manu also the ritual purifies this life as well as the other, 36 Angirā also thinks that the Samskara properly performed produces Brahmanhood.37 When the Upanayana was an educational Samskara, the Vratadesa or the delivery of commandments by the initiator was a secondary performance, but when it became a bodily Samskāra the ritualistic significance importance. Tn the latest development, the Upanayana became a religious achievement (Purusārtha) bereft of any educational intention. Even the mad, the dumb, the deaf or otherwise disabled persons who were originally excluded 88 the right of performing this from Samskāra were required to undergo the ceremony, 89

(ix) The Age

The first problem to be considered in connection with the Upanyana Samskāra was: At

^{35.} G.D.S. viii. 14, 24,

^{36.} M.S. ii. 2t.

^{37.} Quoted in V.M.S. vol. I. p. 137.

^{38.} Sankha and Likhita quoted by Harihara on. P.G.S ii. 2

^{39.} तस्माच वण्डविषरकु ज्ञवामनपङ्गष्ठ । जडगब्गदरोगार्तशु काङ्गविकलाङ्गपु ॥ मत्तोन्मचेषु मूकेषु शयनस्ये निरिन्द्रिये । चंस्तपु स्तेषु चैतेषु संस्काराः स्युर्थथोचितम् ॥ The Brahma-purana, quoted in V.M.S. vol I. p. 399.

what age of the initiate should it be performed? The general rule given in the Grhvasūtras and endorsed by the later authorities was that the Upanayana ceremony of a Brahman boy should be porformed in the eighth year, that of a Ksattriva in the eleventh and that of a Vaisva in the twelfth.40 As regards the basis of this differentiation many speculations have been offered. Some writers 41 regard it as a fancy and self-conceit of the Brahmans. As the number of letters in the Savitri mantras of the Brahmans. Ksattriyas and the Vaisyas happened to be eight. eleven and twelve,42 the Brahmans took fancy to them and determined the respective ages of the boys of the upper three classes for initiation at eight. eleven and twelve They quote Medhatithi43 and the Viramitrodaya44 to support their views. According to another set of scholars 45 the differentiation was based on the intellectual superiority of the Brahmans; the Brahman child

^{40.} P.G.S. ii. 2; Å.G.S. i. 19; Ś.G.S. ii. 1; B.G.S. ii. 5; Åp. G.S. xi; G.G.S. ii. 10; M.S. ii. 36; Yāj. S. I. 11.

^{41.} Keay, Ancient Indian Education, p. 29.

^{42.} ब्राह्मणादिवर्णसम्बन्धिनां छन्देसां पाशक्षारसंख्यैरपनयनस्य विधिः। Medhatithi on M.S. ii. 36.

^{43.} Ibid.

^{44.} V.M.S. vol. I. p. 344.

^{45.} S.K. Das, The Educational systems of the Ancient Hindus, p. 72.

was more intelligent than the Kşattriya and the Vaisva children. In connection with the first speculation it should be noted that the observations of Medhatthi and the Viramitrodaya, far removed from the time of the Sūtras, may be fanciful, but relation between the Savitri mantra and the age of the initiate cannot be traced in the Grhyasūtras. Equality of letters is accidental which gave rise to the fancy of later-day writers, to whom Upanayana was a farce and not a real necessity. Moreover, there is no sanctity attached to these numbers in Hindu religion. So, it is difficult to believe that the difference in age for the performance of the Samskara, a ceremony full of consequences in the beginning, originated from mere fancy. The second speculation also cannot be supported. Baudhāyana recommends any year between eight and sixteen for a Brahman boy.40 So, it seems quite improbable that earlier age for their children was due to the superior intellect or the superiority, complex of the Brahmans.

The more plausible basis of differentiation seems to be that, in early times, the father was the teacher in case of the Brahman Brahmachārins. Therefore, it was in no way inconvenient to them if they were initiated at an early age, because they had not to leave their homes for education. But

quite different was the case with the Kşattriya and the Vaisva children. They had to part with their parents for receiving education. Therefore, they would have been put to troubles, had they been separated form their parents in a very young age. Thus paternal feelings were responsible, to a great extent, for the higher age at which the initiation should be performed. There was one more operative factor in fixing the age of the Kşatriya and the Vaisva children. The Brahmanical education that began after the Upanyana was mostly religious and priestly and consisted of Vedic and allied studies. The Brahmans had to busy themselves earlier with this kind of education. because their further prospects depended on the knowledge of the Vedic lore. But the professions of the Ksattriyas and the Vaisyas were different. No doubt, they had to maintain a racial standard of culture by undergoing a literary education, but they had to specialize in the military art and administration, and commerce and agriculture respectively. So, these two classes joined the Brahmanical education later, as they were not required to pass the same couse of studies as the Brahman students. Thus, caste differentiation originated form practical necessity and not out of fancy and superiority-complex of the Brahmans. 47

^{47.} Cf. Dr. A.S. Altekar, Education In. Ancient India, Chap. p. 18.

Optional ages were prescribed for securing special merits. In the opinion of Baudhāyana "One desirous of holy lustre should perform the Upanayana in the seventh year, of long life in the eighth year, of glory in the ninth year, of food in the tenth, of cattle in the twelfth, of talent in the thirteenth, of strength in the fourteenth, of brothers in the fifteenth and of all in the sixteenth." Manu also says, "The Upanayana of a Brāhmaṇa child desirous of holy lustre should be performed in the fifth year, that of a Kṣattriya child desirous of power, in the sixth year and that of a Vaisya child desirous of wealth in the eighth oear." 40

At the first, sight the wide options meant for different merits look fanciful. But when we take into consideration the change which the conception of Upanayana underwent in course of time, their rationale becomes evident. In the beginning the Upanayana marked the commencement of the primary education. Therefore, an early age was preferred and the earliest possible age for the Upanayana was fixed at five. But when the Upanayana ceased to signalize the primary education and was performed at the

^{49.} B.G.S. ii. 5. 5.

^{49.} जह वर्षसकामस्य कार्यं विप्रस्य पञ्चमे । शक्षो वकार्थितः वष्ठे वैश्यस्यार्थिनोऽष्टमे ॥ M.S. ii. 37.

beginning of the secondary education, higher age was prescribed for this purpose, though it was always within the period of educational suitability. The age should be such that the mind of the student be still receptive and he may get sufficient time to study. The same age, however, would not suit every child. So, intermediate options were allowed to meet the need of every type of children. But at whatever time it may be performed, it was regarded always meritorious, because it was considered to be a sacrament full of religious'significance.

The last limit for the performance of the Upanayana Samskāra in the case of a Brahman student was sixteen, of the Kşattriya twenty-two and of the Vaisva twenty-four. 50 When the Upanayana became a compulsory bodily Samskāra, it had got to be performed howsoever late it may be, The underlying purpose was to enlist all the possible young men of the community and stamp them with the peculiar culture of the race. For the Brahman the age was still earlier, as he was the custodian of the Aryan religion and the teacher of the Aryan race. The Ksattriyas and the Vaisyas. who were less enthusiastic about priestly education could be initiated later. Twenty four was the last age, because it was the time about which marriage generally took place. The Upanayana must

^{50,} P.G.S. ii, 5, 36-38,

be performed some times before the marriage of a twice-born. Mitramiśra, a seventeenth century writer, permits Upanayana up to twenty-four years of a Brahman, thirty-three of a Kṣattriya and thirty-six of a Vaiśya.⁵¹ This was the time when India was under the full hold of the Muslims. The performance of religious ceremonies was not a certain and safe thing. So, even wider scope was allowed for contingency. Probably it would have helped the reconversion of the new Muslims into the Hindu fold also.

(a) The Vrātya

One, who inspite of the wide option allowed by the scriptures would not abide by the rules, was regarded fallen form the status of a twice-born and excommunicated form the community. According to Manu, "If after the last prescribed time people remain uninitiated, they become Vrātyas, fallen from Sāvitrī, discarded by the Aryans." These non-conformists were debarred from all religious and social privileges of the Aryans. Non-abidance to the rule, in some cases, may have been due to carelessness, or adverse circumstances. But in the majority of cases it was deliberate. Hence, the

^{51.} V.M.S. vol. I. p. 347.

^{52.} अत कर्षे त्रयोऽप्येते यथाकाकमसंस्कृताः । सावित्री पतिता आस्या भवन्त्यायैविगहिताः ॥ M.S. ii. 39.

severe punishment was inflicated upon them and they were classed with a non-Aryan tribe, the Vrātyas, and classed with the Śūdras.⁵³

It would not be out of place to trace briefly the history of the word "Vrātya" to make the connection between the Vratvas and the nonconformance with the Vedic initiation more clear. In the Atharvaveda the word Vrātya is used not in thes ease of 'one who has not performed his Upanayana" but it is employed in the sense of the Highest Brahman; "The Highest Brahman is con ceived and exalted as the Vrātva-both as the heavenly Vrātya, identified with the Great God (Mahādeva). the Lord Isana or Rudra, and his prototype, the earthly Vrātya. The Vrātyas were certain, probably Eastern tribes, whether Aryan or non-Aryana, but certainly living outside the pale of Brahmanism. roving about in landson rough waggon covered with boards in a rather warlike fashion, owners of cattle, having their own peculiar customs and religious cults."54 According to some scholars the word "Vrätya" is used in the sense of a non-Aryan tribe.548 while others hold that it denotes the earliest worshippers of Rudra and Siva. Mr. J. W.

^{53.} शहाबाज संबंधीय: I Ibid. x. 41.

^{54.} Winternitz, Histony of Indian Literature, vol. I. p.

⁵⁴a. Rājārāma Rāmakriēņa Bhagavata, I. B. R. A. S. 19, 1896,

Haver^{54b} regards "Vrātya" as the ecstatics of the Kattriya class and the forerunners of the later-day Yogins.

Most probably the Vrātyas were Aryan in race, though they were not Arvan in religion. This inference is supported by the fact that the doors of Arvandom war always open for them if they sought admission,55 while it was closed against the Sudras. Thus, though the exact sense of the term is not certain, it is clear that it was not used in the Smarta sense, that is, in the sense of a person who has not performed the Upanayana. But because the Vrātyas dissented form the Vedic religion, those, who did not perform their Samskara, in later times, were classed with them. They were called "Vrātyas" because after observing certain vratas (sacrificial ceremonies) they could be admitted into the Arvan community.5" According to the scriptures, persons outcasted for nonperformance were eligible to re-admission into the Aryan fold after performing the Vrātyastoma sacrifice.

(xi) The Upanayan: not Compulsory in the beginning

Though the Grhyasūtras and the later literature on the rituals presuppose that the Upanayana was

⁵⁴b. Die Anfa-ugeder Yogapraxis, Berlin, 1922, pp. 11 H.

^{· 55,} तेवां संस्कारेप्सुवांत्यस्तोमेनेष्ट्वा काममधीयीरन् । P.G.S. ii. 5, 44,

^{56.} व्यवहाँया भवन्तीतिवचनात्। Ibid.

a compulsory Samskāra, such does not seem to be the case before the Sutra period. It may be argued that during the Atharvavedic times, the Upnnavna was regarded as a second birth⁵⁷ and, most probably, all the twice-born received their status from this rite. But the idea of the second birth was not peculiar to the Upanayana only. It was also associated with the initiation which was performed before a sacrifice. 58 So the significance of the second birth in the Vedic time was religious and not social; and not all the persons of the upper three classes were compulsorily required to perform the Upanayana Samskāra. For a very long time before the rules laid down in the Grhyasūtras crystallized, the Upanayana was a voluntary ceremony. Whosoever desired to learn, approached his guru and performed the initiation ceremony, while his cousins, not willing to do so, remained without any initiation. The Upanayana was confind to literay and priestly families only. This is borne out by Aruni's advice to his son Svetaketu that he should pass through the life of a student, because members of his family did not claim Brahmanhood by birth. 59 It should be also noted

^{57.} आषार्यं उपनयमानो ब्रह्मचारिणं कृशुने गर्भेमन्तः । तं रात्रीस्तिस्त उदरे विभर्ति तं जातं इष्टुमभिसंगन्ति देवाः ॥ A.V. xi. 5. 3.

^{58.} अजातो ह वै तावत्पुरुषो यावस यजते । S. Br. ii. 3. 4.

^{59.} Ch. U. vi. 1. 1.

that the Asrama theory, though recognized, was not universally observed. The word "Vrātya," as already pointed out, did not denote a person who had not performed his Upanayana, but it was used in the sense of a person who did not offer Soma sacrifice or keep the sacred fire. 60 In the Smrti and susbequent times many disabilities were imposed for not performing the Upanayana ceremony. But no such punishment was inflicted on the defaulter in the Vedic times. The social status of the Vrātvas suffered in no way, as it is evident from their exaltation in the Atharveveda 61 It is, therefore, quite clear that the Upanayana Samskāra was not regarded compulsory, rather it was a privilge to be availed of by a willing person for entry into the sacred library of the race

(zii) The Upanayna becomes Compulsory

The Upanayana Samskara became compulsory somewhere towards the close of the Upanisadic period. There were many factors that led to it. First of all there was the cultural factor. For any advancing civilization education is essential. In order to make education universal, the Upanyana

^{60.} यह्य पिता पितामहो वा न सोमं पिबेश्व झात्यः। A Vedic text quoted in the Paragara-madhay ya. 1. 1. p. 165.

^{61.} A.V. X.V.

was made compulsory. Every Aryan was compelled to spend at least some years at the house of a teacher or in some educational institution. The next but the allied factor was that the mass of literature and learning was increasing. Different branches of learning evolved. Therefore, in order to preserve the sacred literature the services of the entire mommunity was conscripted by making the Upanayana a compulsory Samskāra 62 third factor was a purely religious one. The Upanayana came to be believed to have possessed sanctifying power. One may or may not receive education but he must consecrate his person. This undue importance attached to the sanctity of the Samskāra was also instrumental in mking it compulsory for all. The last factor was racial, The Indo-Arvans had to distinguish themselves from the non-Aryan population round them. In the first contact with the non-Aryans they were superior to, and distinct from them by their colour and culture both. But in course of time these characteristic dwindled, and there arose the danger of fusion with them and thus of lowering the standard of their civilization. The Upanyana which was already prevalent in the society, served a good means for differentiation. The Arvans. who may not devote the period of youth to education,

^{62.} Cf. Dr. A. S. Altekar, Education in Ancient India, Chap. I. pp. 11, 12.

but underwent the ceremony and put on the Sacred Thread, were called the regenerate and distinguished form the Sūdras, the later-day non-Aryan population. The Upanayana was called a second birth in the sense that it heightened the social status of the recipients. All the Aryans became twice-born. A non-Aryan having only one physical birth was certainly regarded inferior to an Aryan.

(xiii) Ridiculous Consequences of Compulson

When the Upanayana became a compulsory Samskāra people gradually forgot its real purpose and many ridiculous consequences followed. Formerly when it was purely an educational Samskāra, persons inherently incompetent for education were excluded from the right of performance. But when it became a bodily Samskāra, the opinion was advocated that the Upanayana should be performed in the case of the dumb, deaf, blind etc. also. 4 A few Smrti-writers dissented from this view, 5 But the majority accepted this absurd procedure in order to enable even disabled persons to marry, by providing them with a badge of superior castes, Another consequence

^{63.} नोन्यसम्बान्संस्कुयाँत्। Śańkha and Likhita, quoted by Harihara on P.G.S.

^{64.} The Brahma-purana, quoted in V.M.S. vol. 1, p. 399.

^{65.} Śankha and Likhita, quoted by Harihara on P.G.S.

of the Upanayana being a bodily Samskara was that a fresh Upanyana was prescribed for a person, when he happened to be defiled by drinking wine, eating onion etc. This repetition presents a sad contrast to the fact that in the Vedic times it was repeated when the student began a new branch of the Vedas. The most absurd consequence that followed the degradation of the Upanayana from its original purpose was that even the Upanayana of trees came to be performed. A fourteenth century Carnatic inscription records that a Brahman performed the Upanayana ceremony of four peepal trees 67

(xiv) The Upanayan's Partly neglected during the mediaeval period

So long as the Brahmanical culture had a strong hold over the Hindus, the compulsion was followed regularly. But during the Muslim period of Indian history, Hinduism received a rude shock. The religious life of the people was endangered and many high and prosperous families of the Kṣattriyas and the Vaisyas were reduced to agriculturists. The theory became current that there are no Kṣattriyas and the Vaisyas in the Kali Age. 68 Though it was not universally accepted, the

^{66.} Satatapa and Yama, quoted in V.M.S. vol. I. p. 545.

^{67.} Epigraphica Carnatica. III, Malavalli Inscriptai no. 23.

majority of the Vaisyas and the Ksattriyas of many localities dispensed with the Upanayana Samskāra. From the ninteenth century, however, owing to cultural revival by orthodox associations, or they are again becoming particular about performing the Upanayana Samskāra.

(xv) Who took the child to the Teacher?

Another problem was: Who should take the child to the Achārya? In early times, in the Brahman families, it was the father who taught the boy. 70 So, there was no need of discussing the problem. But the non-Brahman children were taken to the Brahman teachers. Moreover, when education developed and the art of teaching was specialized, the Brahman children also went to efficient teachers for study. Therefore, for proper initiation the question of taking the student to the Achārya came to be discussed. In the opinion of Pitāmaha, the father, the grand-father, an uncle and an elder brother were rightful guardins of a boy, and, in the absence of the former the latter took the student

^{68.} इसी आधन्तयोः स्थितिः।

^{69.} The Aryasamajas and the Sanatancdharma Societies.

^{70.} For example, Svetaketu was taught by his father Aruni (Ch. U. vi. 1.); Br. U. vi. 2. 1; The Ch. U. iv. 5. 5; M. U. i, 2. 12.

to the teacher. In the absence of the above natural gurdians an elderly member of the same caste was also authorized to conduct the child to the Achārya. But when there was none to do so, or none would care to take the child to the teacher, the pupil himself went to the Achārya for initiation.

(xvi) The Selection of the Teacher

The selection of a teacher was determined by certain considerations. The best possible teacher was sought for, because the main object of the Upanayana was acquisition of knowledge and building of character. If the teacher himself was lacking in knowledge or virtue, he could not elevate the life of the student. "From darkness to darkness he goes, whom an ignorant person initiates. Therefore, one should desire an initiator, who comes of a good family who is learned and who is self-controlled." "A Brāhmaṇa who is well-read, of good family, of good character, purified by penance, should

^{71.} पितैष नपनयेत्पुत्रं तदभावे पितुः पिता । तदभावे पितुर्शाता तदभावे त सोदरः । Pitāmaha.

^{72.} शात्यो गोत्राप्रजा: । VIddhagarga.

^{73.} Such cases are very common in the Upaniads.

^{74.} तमस्रो वा एव तमः प्रविद्यति यमविद्वानुपनयते etc., quoted in the V,M,S, vol. 1. p. 408,

initiate a child."75 A man was asked not to make a person his teacher who was not firm in his character, for "hands besmeared with fat cannot be purified with blood."76 Vyāsa recommends a person for teachership "who is a Brāhmana, entirely devoted to the Vedas, who comes of a good family, whose profession is the performance of Vedic sacrifices, who is pure who is particular about the study of his own Vedic Śakhā and who has no lethargy."77 Some further qualifications of an Acharya are given by Yama⁷⁸ as follows: "An Achārya should be truthful, courageous, capable, merciful towards all creatures, believer in God, firm in the study of the Vedas and pure in character. These considerations were binding or respected when the Upanayana was an educational Samskāra. When it ceased to be so, they could be dispensed with. Later on, it was not meant for

^{75.} कुमारस्योपनयनं श्रुवाभिजनशृत्तत्रान् । तपसाधृत निःशेषपाप्मा कुर्योद्विजीतमः ॥ Saunaka, Ibid.

^{76.} न याजयेद् बृत्तिहीनं वृश्युयाच्च न तं गुरुम् । नहि मजाकरी दिश्धी रुधिरेश विशुध्यतः ॥ Harita, Ibid.

^{77.} वेदैकनिष्ठं धर्मंज्ञं कुलीनं श्रीत्रयं गुविम् । स्वशासामनारूमं विप्रं कर्तारसीप्सितम् ॥ Vyāsa, Ibid.

^{78.} सत्यवाक् षृतिमान् दक्षः सर्वभूतद्यापरः ।

श्राहतको वेदनिरतः शुविरावार्यं उच्यते ॥
वेदाध्यपनसम्पद्मो वृत्तिमान् विजितेन्द्रियः ।

दक्षोत्साही यथावृत्त जीवनेहस्तु वृत्तिमान् ॥ Yama, Ibid.

education but consecration. The Āchārya was not expected to teach the initiate. His only business was to perform the ceremony with the recital of the Vedic verses. So, any-body who could do so was approached for this purpose. At present, in many cases, the Āchārya is dispensed with altogether. To save expenses and botherations, people go to a sacred place, dip the Sacred Thread into the water poured on the deity and put it round the neck of a boy. It is due to the appalling ignorance of the real purpose of the Samskara on the one side and the non-religious character of the modern life on the other.

(avii) The Ceremonis and their Significance

In the beginning the Upanayana Samskāra must have been very simple. In early times when the sacred Vedic lore was handed down from generation to generation in priestly families, the father himself was the guru In this case, the formalities observed with him naturally should have been limited. The very ancient teachership of the father is proved by the parable of gods, men and demons all spending their student life under the guidance of their common father Prajāpati.70 During the Upanişadic period also there are

^{79.} Br. Br. U, V, 2. 1.

^{80,} Br. U. vi. 2. 1; Ch. U. V. 3; iv. 5. 5; v. 11. 7; M. U. i. 2. 12.

instances of students studying with their fathers.80 Original parental simplicity is re-echoed in the Upanisads, where in many cases the Upanayana is very simple. The student approached his teacher with sacrificial fuel in his hands, thereby showing that he intended to be his pupil and he was ready to serve the teacher. 81 There are other instances where an oral request on the part of the student and its acceptance on the part of the Ahcarya was all that constitted an Upanayana.82 But these are sporadic cases of simplicity. Even before the close of the Vedic period, the ceremony was assuming a complicated character. The Upanavana of the Atharvayedic time included many items of the later-day ritual. During the Brahmana period noted for sacrificial elaboration, the Upanayana Samskāra was developed and its ceremonious character is evident from the details available in them. 83 The Grhyasūtras 83 describe a full-fledged ritual with well-developed details. The Samskara in its onward march also gathered many non-Vedic and popular materials under its auspices.

(a) The Time. An auspicious time was selected for the performance of the Samskāra.

^{81.} Idid.

^{82.} Cf. बाबाह स्मेत पूर्व उपयन्ति । Br. U. vi. 2. 7.

^{83.} Br. xi. 5, 4.

⁸³a, S.G.S. ii. 1; A.G.S. i. 19. iii. 5; P.G.S. ii. 2; G.G.S. ii. 10 Kh. G.S. ii. 4; iii. 1; H.G.S. i. 1. ii. 18, Ap. G.S. 10.

Generally the Upanayana took place when the sun was in the northern hemisphere. 84 but in the case of the Vaisya children, its southern course was also prescribed. 85 Different seasons were meant for different castes.86 The Upanayana of a Brahman was performed in spring, of a Kṣattriya in summar, of a Vaisya in autumn and of a Rathakara in the rainy season. These different seasons were symbolical of the temperament and occupation of different castes. The moderation of spring symbolized the moderrte life of a Brahman; the heat of summer represented the ferver of a Ksattriya; autumn, when the commercial life of ancient India re-epened after the rainy season, suggested the wealth and prosperity of a Vaisya; and the easy time of rains indicated facility for a chariot-maker. The later astrological works associated different kinds of merits with different months from Māgha to Āṣāḍha: "A boy whose Upanyana is performed in the month of Magha becomes wealthy, in the month of Phalguna intelligent, in Chaitra talented and well-versed in the Vedas, in Vaisākha provided with all kinds of enjoyments. in Jyestha wise and great, and in Asadha a great

^{84.} P.G.S. ii. 2; A.G.S. 1, 19.

^{85.} दक्षिणे तु विशां कुर्यात् । Brhaspati quoted in V. M. S. vol. I. p. 354.

^{86.} वसन्ते ब्राह्मणम्पनयति प्रीष्मे (जन्यं शरिद वैश्यं वर्षोस स्थकारमिति । B.G.S. 11. 5. 6.

conqueror of enemies and famous Pandit."87 The bright half of the month was preferred, asit was a delightful time for any social function and its brightness was symbolical of knowledge and learning. Holidays, Parvans, inauspicious times and the days of natural abnormality were avoided.

(b) Preparations. Before the actual ceremony took place, a canopy was set up under which the Samskāra would be performed. A day before the ceremony, many pauranic Performnces took place. The most auspicious god Ganeśa, was propitiated and several other gooddesses, Śri, Lakşmi, Dhṛti, Medhā, Puṣṭi, Śraddhā, and Sarasvatī were worshipped. On the previous night, the candidate was sweared all over with an yellow substance, and a silver ring was tucked to his top-knot. After that, he was commanded to spend the whole night in absolute silence. It was a mystic rite which prepared the candidate for the second birth. The yellowish powder gave a show of embryonic atmosphere and

^{87.} माघे मासि महाधनी धनपतिः प्रज्ञायुतः फाल्गुने ।
मेधावी भवति वर्तापनयने चेत्रं च वेदान्त्रितः ॥
वैशाखे निख्छोपभोगसहितो ज्येष्टे विष्ठो वुध ।
स्वाषाढे सुमहाविषच विजयी ह्यातो महापण्डितः ॥ The Bajamartanda quoted in V.M.S. vol. 1. p. 355.

^{88.} पश्चसु वृद्धिः शालाया विवादे चूडाकरणोपनयने केशान्ते गीमन्तोत्त्रयने इति । P.G.S. i. 4. 2.

^{89.} It was a later development not found in the Grhyasutras. 90. It is a local custon in many provinces.

absolute silence made the boy a speechless child anew.

(c) The Joint Meal. The next morning the mother and the child ate together for the last time. It was rather an unusual procedure in a Hindu Samskara. According to Dr. Altekar 11 it marked the end of an irregular life of a child and reminded the boy that he was no longer an irresponsible child and that he had to lead a systematic life thence onward. But it might have been the parting feast of the mother and the child also. was a sad touching ceremony. It expressed the deep affection of the mother for her child After his Upanayana the mother no more could take food with him as a rule The very idea moved the mother to show her last affectionate feeling. Both the ideas may have operated in the above ceremony. But there seem to be some more factors that gave rise to it The boy not only could not take food with his mother, but also was going to be separated from her for a long time. The mother could not enjoy his company during this period So her heart was heavy on the occasion and the most impressive act of love that she could do was to eat with the child. was perhaps, one practical necessiry of feeding the child in the morning. The ceremony was a protracted

^{91.} Education in Ancient India, I. p. 19

- one. In order that he may not get hungry during the ceremony, he was fed before it began. After the mother's feast, a number of young men were entertained It was a party which was given to the playmates of the candidate at the departure of their friend to the teacher's house.
- (d) The Bath. After the feast was over the father and the mother took the child to the canony where the sacrificial fire was burning in the alter. The first scriptural item of the ceremony was the feeding of the Brahmans, an act always meritorious and in this case symbolical of Brahmayajña and Brahmacharya, which the life of the student was going to be after his Upanayana. Then the boy was shaved. If the Chudakarana had been performed, he was simply shaved in the ordinary way by the barber. But sometimes to economize the expenses. though not sanctioned by the scriptures, the haircutting ceremony was postponed till now and it was performed before the thread-giving. When the shaving was finished, the boy was bathed. It was a ceremony essential to every Samskara. Washing purified both, the mind and the body of the recipient.
- (e) The Kaupina. The bath being over, the boy was given a Kaupina to cover his private parts. The social consciousness had already dawned upon the mind of the boy, but from now he had particularly to observe the social decorum and to maintain his

own dignity and self-respect. Then the boy went near the Acharya and announced his intention to become a Brahmachārī: "I have come hither for the sake of studentship. I will be a student." 92 Having accepted his request the Acharya offered him clothes with the verse, "In the way in which Brhaspati put on the garment of immortality on Indra, thus I put this garment on thee, for the sake of long life, of old age, of strength, of splendour."33 The Hindu idea of deccrum required that, when engaged in a religious ceremony, the upper part of the body should de covered with a piece of cloth. On the occasion of the Upanayana, therefore, the young scholar was offered an upper garment, because from this time his proper religious life began. From the ancient literature we know that the original piece of the upper garment offered at this occasion was the deer-skin. We are informed by the Gopatha Brahmana that the deer-skin was symbolical of spiritual and intellectual pre-eminence. 94 By putting it on, the student was constantly asked to become a vouth of ideal character and deep scholarship. In the early pastoral life of the Aryans the use of the deerskin was a need. Its hoary antiquity lent it a sanctity and, in course of time it became a religious luxury Its

^{92.} P.G.S. ii. 2, 9.

^{93,} Ibid, ii, 2. 10,

^{94.} G. Br. i. 2. 1-3,

use, however, was limited to bedding. When the Aryans became agriculturists and spinning weving came into existence, a cotton cloth was offered to the student. According to the Apastamba and the Baudhayana Grhyasūtras, this piece of cloth should have been woven in the house of the Brahmachārin just before the ceremony 95 Grhyasūtras prescribe clothes made of different stuffs for different castes. The clothes of a Brahman student should be made of Sana (hemp), that of a Ksattriya of Ksauma (Silk) and that a Vaisya of Kutapa (the kusagrass).96 optionally, clothes made of cotton were prescribed for all. 7 Formerly on purely religious grounds. white and unwashed clothes were offered, no doubt symbolizing the purity of life."8 But, later on, practical sense prevailed on the religious motive. though it was still tinged with symbolism The clothes of a Brahman shuld be Kāsāva. (reddish) that of a Kşattriya Mānjiştha (dyed with madder)

^{95.} बास: सयक्रतीत्तम् । B G.S. ii. 5. 11; Ap. G.S. 11. 16.

^{96.} शायक्षीमचीरकृतपा । G.D. . i. 17. 18.

^{97.} सर्वेषां कार्पासं वाऽविकृतम् । Ibid.

^{98.} शहतेन नाससा संनोतिमिति । A.G.S i. 19. 1). ईश्द्रोतं ननश्चेतं सदशं यश्च धारितम् । अहतं तद्विजानीयात् सर्वे कमसु पाननम् ॥ Praceta, quoted in V M.S.vol. I. p. 410.

and that of a Vaisya Hāridra (yellow). The clothes were dyed because thereby they would not get shabby very soon. Different colours preserved the distinction of castes. The deep-rooted facination for white clothes, however, did not die away and many Smrtis insist that the colour of the clothes of a Brahmachārī should be white. At present the above distinctions have vanished away and clothes dyed in Haridrā (yellow) are offered to all the twice-born.

(f) The Girdle. Next, the Achārya tied round the waist of the youth the girdle with the verse, "Here has come to me, keeping away evil words, purifying mankind as a purifier, clothing herself by power of inhalation and exhalation, with strength, this sisterly goddes, the blessed girdle" or with, "A youth well attired, dressed, come hither. He, being born, becomes glorious. Wise sages extol him, devout ones, turning their minds to the gods". Or silently. The girdle was originally made to support the Kaupīna But, later on, it was turned to serve as a religious symbolism. It was made of triple cord, which symbolised that the student

^{99.} यदि वासंसि वसीरन् (क्तानि वसीरन् काषायं ब्राह्मयो माजिन्दं क्षत्रियो हारिहं वैश्य इति । A.G.S. i. 19. 10.

^{100.} सर्वे तु घारयेच्छुक्लं नासस्तत्परिकानकम् । Manu quoted in V.M.S vol. p. 410.

^{101.} P.G.S. ii. 2. 11.

¹⁰¹a. lbid. ii. 2. 12-13.

was always encircled by the three Vedas 102 The girdle also informed the student that his belt was "a daughter of Faith and a sister of the sages, possessed the power of protecting his purity and chastity and would keep him away from evil." 102. Like the upper garment, the girdle was also made of different stuffs for different castes, and even for one single caste options were allowed according to different Vedic schools. The girdle of a Brahman was made of Muñja grass, that of a Kṣattriya of a bow-string and that of a Vaiśya of wool. It must be even and good-looking. Its use at present is momentary, and soon after the Upanayana it is substituted by a cotton girdle.

(g) The Sacred Thread. After the tying of the girdle came the most important item of the Samskara, according to the later authority, the investing the student with the Sacred Thread It should be, however, observed that it was unknown to the early writers on ritual. None of the Grhyasūtras contains the prescription of wearing the Sacred Thread. It seems that the upper garment

^{102.} वेद त्रयेणाइतोऽहामित मन्येत् स द्वितः । Asvalayana, quoted in V.M.S. vo! 1, 2, 432.

¹⁰²a. श्रद्धाया दृहिता तपसोऽधिजाता स्वसा ऋषीगा मृतकता वभूता A.V. vi. 133. 4.

ऋतस्य गोप्त्री तपश्चिश्ति वृत्ती रक्षः सहमाताः अरातीः । सा मा समन्तम् अभिपर्येष्ठि भद्रे धर्तोरस्ते सुभगे मा रिवाम ॥ V.G.S. 5.

which was offered to the youth was the proto-type from which the sacred thread descended, though both the prototype (but not for sacrificial purpose) and the imitation were retained by the later authorities. The very name of the Sacred Thread. "Yajnopavita" supplies a clue to its original nature 103

The scriptures prescribe that cotton cords should be worn by the Brahmana, woollen by the Ksattrivas and linen by the Vaisvas. 104 But the option of cotton cords is found for all. 105 It seems that it was due to the convenience of getting cotton threads. The Sacred Thread was of different colour according to different castes; the Brahmans wore white, the Ksattriyas red and the Vaisyas yellow. It is said that it corresponded with the colour of the mind of the above castes. But the differentiation was afterwards removed and at present the Vaisya colour, yellow, has been adopted universally.

The Sacred Thread is spun by a virgin Brahman girl and twisted by a Brahman. In it as many knots are made as there are Pravaras amongst the

^{103.} Cf. Dr. A.S Altekar, Education In Ancient India, Appendix, A.

^{104.} कार्पासम्पवीतं स्याद्वित्रस्योध्वं वृतं त्रिवृत्। शायास्त्रमयं राज्ञो वैश्यस्याविकस्त्र जम् ॥ M.S. ii. 44.

^{105.} कार्णसं चोपवीतं सर्वेषामिति । PaithInasi, quoted in V.M.S. vol. I. p. 415.

ancestors of the wearer. The composition of the Sacred Thread is full of symbolism and significance. Its length is ninetysix times as the breadth of the four fingers of a man, which is equal to his height. Each of the four fingers represents one of the four states the soul of a man experiences from time to time, namely, waking, dreaming, dreamless sleep and absolute Brahmanhood. The three folds of the cord are also symbolical. They represent the three Gunas, reality, passion and darkness, out of which the whole universe is evolved. The care is taken that the twist of the threrd must be upward. It was done, so that the Sattvaguna or the good quality of reality may predominate in a man, and so he may attain spiritual merits. The three cords remind the wearer that he has to pay off the Three Debts he owes to the ancient seers, the ancestors and the gods. The three cords are tied together by a knot called Brahmagranthi, which symbolises Brahmā, Vișņu and Siva. Besides. extra knots are made in the cords to indicate the various Prayaras of a particular family.

The Achārya, while investing the student with the Sacred, Thread repeated an appropriate Mantra, asking for strength, long-life and illumination for the boy, 108 the boy looking, in the meanwhile,

106. यज्ञोपनीतं परमं पनित्रं प्रजापतेर्यसहजं पुरस्तात् । अायुज्यमप्रं प्रतिमुख्यमुश्रं यज्ञोपनीतं नलभस्तुतेजः ॥ 12.G.S. ii. 2. 13a

towards the sun. A Brahmachārī can put on only one set of the Sacread Thread. A householder is given privilege to wear two, one for himself and one for his wife. There are different methods of wearing the Sacred Thread at different occasions. While performing an auspicious ceremony one should be Upavītī, that is, the Sacred Thread should hang from his left shoulder, at the performance of some inauspicious ceremony a man should be Prāchīnaviti, that is, the Sacred Thread should hang from the right shoulder, and at times he is called Nivītī when the Sacred Thread is worn round the neck like a garland. 107

th) The Ajina. Then the Ajina or deer-skin was presented to the pupil. The word "Ajina" denotes generally the skin of an animal e.g. a gazelle, 108 as well as that of a goat 109. The use of skins as cloth in ancient times is shown by the adjective "Clothed in skins" (Ajina-vāsin), and the farriers' trade is mentioned. 111 The Maruts were also noted for wearing deer-skins. 112 The wild ascetics of a late Rgvedic hymn seem to be

^{107.} A परिवाप quoted in V.M.S. vol. 1. p. 423.

^{103.} A.V. v. 21. 7.

^{109.} S. Br. V. 2 1. 21.

^{110.} Ibid. iii. 9. 1. 12.

^{111.} The Vajasaneya-Samhita xxx, 15.

^{112,} R.V. i. 166, 10,

clad in skin.118 The Ajina was first used as an upper garment. But, later on, when cotton cloth was supplied in its place, it was utilized for a seat. In early times the country was covered with forest and skins were found in abundance. But when forest were cleared, there became paucity of hide, and blanket was prescribed. 114 The ancient tradition was adhered to though the skin was reduced to threads which is now represented by three strands fastened to the Sacred Thread at the time of the Upanavana Samskara. Different kinds of skins were prescribed for different castes. The Pāraskara Grhyasūtra says, "The upper garment of a Brāhmana should be an antelope skin; that of a Rājanya the skin of a spotted deer; that of a Vaiśva goats' or cows' skin; or if the prescribed sort of garment is not to be had, a cows' hide should be worn by all, because to that belongs the first place among all kinds of garments". 115 The cow's skin was easily available; that is why it was a general option for all. According to Visnu tigerskin was also worn by the Vedic student, 116 But it was a rarity. The skin was of a practical use

^{113,} Ibid. x. 136, 2.

^{114.} सावैवणिक: इम्बस्ट्य Ap. D.S. I.

^{115,} P.G.S. ii. 5, 2 .

^{7 16.} मार्गेच्याञ्चन, स्तानि चर्माचि । \ isnu quoted in V.M.S. vol. [. p. 413.

in the forest life of early times. Because it was generally used by hermits and ascetics, it began to gather sanctity round it. When it became connected with the religious ceremony, the writers on Dharma invested it with symbolism. The Gopatha-Brāhmaṇa says that the lovely deerskin was sombolical of holy lustre and intellectual and spiritual pre-eminince. The student, while putting it on, was reminded that he should attain the spiritual and intellectual position of a Rşi.

(i) The Staff. A staff¹¹⁸ was given by the Achārya to the student, who accepted with the verse, "My staff whice fell down to the ground in the open air, that I take up again for the sake of long life, of holy lustre and of holiness." According to some authorities the scholar should grasp the staff with the verse that was recited while taking a staff at the time of entering on a long sacrifice. The latter prescription was based on the fact that studentship was regarded as a long sacrifice. The Mānava-Grhyasūtra ebserves that really speaking, the student is a traveller on the long road of knowledge. The staff was the symbol

^{117.} Sec aute p. 18 '. footnote 11.

^{118,} P.G.S. ii. 2, 14,

^{119.} दीवसत्रं ना एव उपैति यो ब्रह्मचर्यमुपैति । quoted by Harihara on P.G.S. ii. 2-14.

^{120,} M.G.S. i. 22, 11.

of a traveller and while accepting it, the student prayed that he may reach safely the end of his long and arduous journey. 121 One authority, however, remarks that the staff was the symbol of a watchman. 122 The student was armed with the staff and charged with the duty of protecting the sacred Vedas. According to some, the purpose of the staff was to protect the student not only from the human foes but from the demons and evil spirits as well 123 Apararka on Yājñavalkva Smrti¹²¹ points out that the staff could also serve the purpose of making the student self-confident and self-reliant, when he went out in the forest for collecting sacred fuels, for tending the cattle of his guru or when he travelled in darkeness.

The type of the staff was determined by the caste of the student The staff of a Brahman was of Palāśa wood, that of a Kṣattriya was of Udmbara wood and that of a Vaiśya was of Vilva wood. 125 Options, however, were allowed which were based on local fashion or the availability of a particular wood in the locality. But as the wood of a staff

^{12].} Cf. Dr. A.S. Altekar, Education In Ancient India, Chap. I. pp. 25. 26.

^{122,} V.G.S. 6.

^{123,} P.G.S. ii. 6, 26.

^{124.} Yāj, S. I.'29.

^{125.} A.G.S. i. 19, 10.

was not of a great consequence, so all could use all kinds of wood. 126 But some limit the staff to the sacrificial trees only. 127 The length of the staff was also fixed according to the Varna of the student. "The staff of the Brahmana measured up to his hair, that of the Kşattriya up to his forehead and that of a Vaisya up-to his nose,"123 Vasistha129 prescribes quite the reverse which shows that there was no real significance in the above distinction except the caste difference. Elegance of the staff was also taken into consideration. According to Gautama and Paithinasi the staff shuld be unbroken. unscratched and with bark 130 Manu says that it should be straight, without any scratch, fine looking, not causing uneasiness and not burnt by fire. 131 In some cases, even at present, all these rules relating the staff are respected, but in the majority of cases a very poor or nominal substitute for the staff is presented to the student. The reason is that, now a days, it has no practical utility, the initiate not being expected to go outside his home to a hermitage in the forest.

126, सर्वे वा सर्वेदाम । P.G.S. ii. 5, 28,

127. यश्चियो वा सर्वेषाम् । G.D.S.

128. A G.S. i. 19. 10.

129. V.D.S. quoted in V.M.S. vol. I. p. 436.

130. अपीडिता यूपबक्तास्सल्का इति । G.D.S.

131. ऋजवस्ते तु सर्वे स्युरव्रणाः सीम्यदर्शनाः । अनुद्वेगकराः नृषां सःवचीनणनद्विताः ॥ M.S. ii. 47.

(i) Symbolical Performances. After the student was fully equipped with the necessities of a student life in ancient times, a series of symbolical acts followed before the Acharva properly took the student in his charge. The first of them was that the teacher, with his joined hands, filled the students' joined hands with water with the verse. "Ye waters." This was symbolical of purification. 181A The student required sanctification before he could legitimatively learn the Gayatri mantra, Asvalavana says, "The teacher having uttered mantras pours water in the joined hands of the student, so that he may be purified to receive the Savitri mantra.",132 Next, the teacher made the student look at the sun with "That eye etc." 133 The life of a student was a perfect discipline regulated to the minutest details. The sun represents the Cosmic Law which governs the whole universe The student was asked to learn from the sun the observance of unswerving duty and discipline. Aśvalayana, again observes; "The sun is a witness to all actions; he is the Lord of all vows, time, action and virtues; therefore he should be properly worshipped."134

131a. शुचित्वसिद्धये तस्य सावित्री प्रहणो गुरुः । अभिमंत्र्य यथावारि सिञ्चत्येव तद्यक्तो ॥ Ásvalayanacarya quoted in V.M.S. vol. I p. 426.

132, Ibid,

133. P.G.S. ii, 2. 17.

134. कर्मसाक्षिणामादित्यं तपैयेत्तं दशोक्ततत् । स्वी अतानां अगवान् स्योऽविपत्तिरीष्ट्वरः ॥ Ágvalayanacarya.

- (k) Touching the Heart. After this, the teacher touched the heart of the pupil reaching over his right shoulder with the words. "Into my will I take thy heart etc."185 The same verse was recited at the time of the marriage ceremonies also. with the only change of tho deity, in that case being Prajapati, while here it is Brhaspati. The "Lord of Prayers" or the "Presiding deity of Learning" was requested to unite the hearts of the Acharva and the pupil. This prayer was intended to emphasize that relation between the teacher and the taught was not formal and mercenary but real and sacred. Realization of this fact was necessary. No progress in education was possible unless there was a complete harmony, a deep sympathy and a wholehearted communion between the guru and the initiate.
- (1) Mounting the Stone. Then the student was asked to mount a stone with the words, "Iread on this stone; like a stone be firm. Tread the foes down; turn away the enemies." According to the Mānava Grhyasūtra, 137 the student, by mounting a stone, was asked to be steadfast in the persuit of his studies. In the opinion of the Bhāradvāja Crhyasūtra, 138 however, stone was

^{135.} P.G.S. ii. 2, 18.

^{136.} M.G.S. i. 22, 10.

^{137,} Ibid, i, 22, 12,

^{139,} Bh. G.S. i. 8.

also symbolical of strength. The purpose of the rite was to make the student adamantine in his physique and character. The stone delivered a good sermon to the student that the firmness of determination and strength of character are the most essential needs of a successful student career.

- Taking the Charge. Now the proper taking the charge of the student began. 180 The teacher seized the student's right hand and asked his name. The pupil replied, "I am N. N. Sir!" The teacher. again, enquired whose pupil he was, whereupon the student replied "Yours". The Acharya correcting his answer said, "Indra's pupil art thou; Agni is thy teacher; I am they teacher, N. N. !" Thus the teacher took the boy in his charge for education But thinking himself not and protection. ommipresent and all-powerful, he commended the student to the protection of gods and all creatures. that were requested to guard him every where. "To Prajāpati I give thee in charge. To the god Savitr I give thee in charge, To Heaven and Earth I give thee in charge. To all beings I give thee in charge for the sake of freedom from harm', 140
- (n) The Commondments. Then after a circumambulation of the fire, and offerings to it, the teacher, taking hold of the student, delivered

^{139,} P.G.S. ii, 2. 19-22.

^{140.} Ibid. ii. 2. 23.

the following commandments: "A student art thou. Take water. Keep silence. Put fuel on the fire. Take water." This commandment is found as early as in the Satapatha Brāhmaṇa 142 which, besides, offers some explanation of the text also. "Sip water. Water doubtless means ambrosia: Sip ambrosia is thus he tells him; do thy work: work doubtless means vigour; exert vigour is what he tells him; put on fuel: enkindle thy mind with fire, with holy lustre is what he thereby tells him; do not sleep: "do not die" is what he thereby says to him etc". The commandment was a practical advice as well as a symbolical performance.

(o) The Sāvitrī Mantra. Next, the most sacred Sāvitrī mantra was taught to the student¹⁴⁸ If he could not follow it just on that day, it could be recited to the boy after one year, six months, twenty-four days, twelve days or three days.¹⁴⁴ The teacher, looking at the face of the child, uttered the Sāvitrī mantra, "Let us meditate on the most excellent light of the Creator (the Sun); May he guide our intellect."¹⁴⁵ The mantra was recited Pāda by Pāda, then hemistich by hemistich,

^{141.} त्रहाबायस्यपोशान कर्म कुरु मा दिवा सुषुष्यां वाचं यच्छ समिभमाचे-हाबोहानेति । Ibid. ii. 3. 2.

^{142,} xi. 5, 4.

^{143,} P.G.S. ii. 3. 3; S.G.S. i. 21. 5.

^{144.} Ibid.

^{145.} तस्त्रवितुर्वरेष्यं भर्गो देवस्य चीमहि । थियो वो नः प्रचोदयाद् ॥

and the third time the whole verse. To a Brahman the Acharva recited the Savitri mantra in the Gāyatrī metre to a Rājanya in Tristubha, and to a Vaisya in Jagati, or to persons of all castes in the Gayatri metre, The last option has now obtained universality. The teaching of the sacrei mantra signalized the second birth of the child, as the teacher was regarded the father and Savitri the mother of the child. 140 In early times the teacher himself was supposed to have conceived the child: "By laying his right hand on the pupil, the teacher becomes pregnant with him; In the third hight he is born as a Brahman with the Savitri."147 The prayer was simple but significant. It was very appropriate to students whose prima business was to stimulate and develop their mind.

(p) The Sacred Fire. The rite of first enkindling and feeding of the sacred fire 14" was performed after the teaching of the Gāyatrī mantra. The verses uttered here were full of educational significance. The student wiped with his hand the ground round the fire with the formula. "Agni, glorious one, make me glorious. As thou glorious Agni, art glorious, thus, O glorious one, bring me to glory. As thou Agni are the preserver of the

^{146.} तत्रास्य माता सावित्री पिता त्वचार्यं उच्यते । M.S. ii. 170.

^{147.} S. Br. xi. 5. 4. 12.

^{148,} P.G.S. ii. 4, 1-8

treasure of sacrifice for the gods, thus may I become the preserver of the treasure of the Vedas for Then he put fuels on the fire with the prayer, "To Agni I have brought a piece of wood. to the great Jatavedas. As thou, Agni, are inflamed by wood, thus I am inflamed by life, insight, vigour, offspring, cattle, holy lustre... May my teachar be the father of living sons; May I be full of insight, not forgetful of what I have learnt; may I become full of glory and splendour, of holy lustre and enjoyer of food. Svāhā ?"150 The sacred fire was the symbol of Life and Light, for which the student strove. It was the centre of all religious activities of the Indo-Aryans. Its worship began in the student career and continued throughout his life

(q) The Rounds for Alms. Then followed the student's going the rounds for alms. 151 This was the ceremonious beginning of what was going to be the chief means of his maintenance throughout his student career. On the day of the Upanayana he begged from only those who would not refuse, e.g. his mother and other relatives. The decorum required that a Brāhmaṇa student should beg addressing the woman whom he asks for alms with the word, "Lady" put at the beginning of his

^{149.} Ibid. ii. 4. 2.

^{150,} P.G.S. ii. 4, 3.

^{151.} Ibid. ii. 5. 1-8.

request; a Rājanya with the word "Lady" inserted in the middle; a Vaisya with the word put at the end." It cannot be said how far the custom of begging was universal in ancient India. But the ceremony of begging emphasized on the student's mind the fact that, being a non-economic entity, he was dependent on the public charity and he should discharge his duties to society when he would become its earning member. Begging of alms, in early times if not universal, must have been common, at least, in the case of Brahman and other poor students, as it is still practised by poor Brahman students. But in later times, excepting some rare cases, it fell in to disuse.

(r) Late Features. At present a few new features, unknown to the scriptures, have been introduced in the Upanayana Samskāra, which are located after the ceremonial begging. The student undertakes a mimic performance. He enacts a comedy of going on educational mission to Benares or Kashmir. But he is persuaded by his maternal uncle or brother-in-law who allures him by promising a bride. What a tragedy of the educational ideal of the Upanayana Samskāra. The Samāvartan that was performed at completion of the studies, is now staged on the same day, simply for the emergency of child-marriage.

^{152.} In ancient times educational journey of the student was a real one See the \$, G, S, ii, 8; A, G, S, iii, 10.

- (s) Trirātra-vrata. After the initiation ceremonies were over, the student was required to observe three days' continence, which called "Triratra Vrata", 153 This continence might extend to twelve days or one year. It was the beginning of a rigorous training. He was not to eat saline food, he had to sleep on the ground. and he was forbidden to take meat and wine and to sleep in the day time. At the end of the vow, the Medhajanana ritual was performed in order to evoke divine help in the sharpening of the intellect, memory and retaining power. 154 It was called Medhajanana, because by prforming it one cauld get intellect fit to grasp the Velie knowledge. Saunaka says, "The Sun-born Goddess.. the preserver of this world, Herself is Medha. One who desires success in learning should worship her with a view to stimulate talent."155 At present, the Upanayana having no educational purpose, these ancillary rites of educational significance have been dropped.
- (t) The Dawn of a new Era. When the Upanayana was a living Samskara performed at the beginning of the student career, it must have

^{153.} A.G.S. i. 22. 12 H.G.S. i. 8. 16.

^{154.} Bh. G.S. i. 10

^{155.} या सावित्री जगदात्री सैव मेघा स्वरूपिया। मेबा प्रसिद्धये पूज्या विद्यासिद्धन भीष्यता ॥ Saunaka quoted in V.M.S., vol. I. p. 440.

created a very impressive atmosphere It marked the dawn of a new era in the life of the more a child and was initiate. He was no introduced to the life of perfect and stern discipline. The ceremony symbolized the fact that the student was a traveller, starting for the boundless realm of knowledge. To reach his destination, he was asked to be firm and steadfast, like a stone, in his determination. A complete harmony him and his Acharya was also essential. In his mission, the student was assured the help of all gods and creatures. The ideals before him Indra the lord of all gods, and Agni, the most brilliant element in the world, the one suggestive of power and position and the other indicative of life and light. If the student acted up to the symbolisms and suggestions of the Samskara, he was bound to be a successful scholar and a fulfledged man, fit to share the responsibilities of the world.

3. THE VEDARAMBHA (THE BEGINNING OF THE VEDIC SIUDY)

(i) Introductory

In the earliest enumeration of the Samskaras by Gautama,1 the Vedārambha and the Godāna are not mentioned. Instead, he gives the four Vedic Vratas, "Catvāri Vedavratāni," which according to Aśvalayana, were, Mahanamni, Mahavratam, Upanisad and Godana. Besides, special rites were prescribed before the reading of a Veda or its branch.3 Though these vratas were originally intended for all the twice-born, they were probably observed in the priestly families alone, because it were they who used to specialize in all the branches of the Vedas and the Vedic rituals. The non-Brahmans gradually gave up the practice of performing the Vedic vratas or vows. In course of time, the non-Vedic literature grew in extent and importance and came to be studied extensively by the Brahmans. The Vedic literature was less

^{1.} G.D.S. viii, 24.

^{2.} प्रथमं स्थालहानाम्नी द्वितीयं स्थान्महाज्ञतम् ।
 द्विरीयं स्थादुपनिषद् गोदान माख्यंततः परम् ॥ Ağvalayana quoted
in S.M. p. 63.

^{3.} यथ्डासियेस्तु संस्कृते संस्कृतो ब्राह्मणो, भवेत् । तथ्छासाध्ययमं कार्यमेवं न पतितो भवेत् ॥ Varistha quoted in V.M.S. vol. I. p. 338.

and less studied. So with the decline of the Vedic study these vratas began to pass out of vogue. They are not mentioned in the majority of the Grhyasūtras and the Dharmasūtras and altogether passed over by the Smrtis. But respect for the old tradition required that there should be one Samskāra that could take the place of the Vedic vows and mark the beginning of higher education. Thus the Vedārambha sprang on the ruins of the ancient Vedic vratas. This is the reason why the Vedārambha appeared so late in the list of the Samskāras Vyasa mentions it for the first time.

(ii) The Origin

There was one more change in the history of the Samskāras which necessitated the existence of the Vedārambha as a separate Samskāra. In the beginning the Upanayana and the study of the Vedas began almost together. The former was a real going of the child to the house of the teacher and was immediately followed by studentship. The Vedic study was supposed to begin with the most sacred Gāyatrī mantra. But in later times, when Samskrit ceased to be a spoken langauage or a widely understood on: the Upanayana became merely a bodily Samskāra. Then it was performed

when the student had already begun the study of his vernacular, and the nominal Achārya by whom the Samskāra was performed had no intention to take the student in his own charge. Therefore it was thought necessary to perform another Samskāra, besides the Upanayana, to mark the beginning of the Vedic Study.

(iii) A New Samskāra

The Samskāra, as already pointed out, is first mentioned in the Vyāsa Smṛti.⁵ It differentiates the Vratādeśa (a new name of the Upanayana) from the Vedārambha. During the time of the author, the first had nothing to do with study, but the second was purely an educational Samskāra performed at the time when the student actually began his Vedic study. The later Paddhati-writers have recognized the distinction between the Upanayana and the Vedārambha and they insert the latter between the Upanayana and the Samāvartana.

(vi) The Ceremonies

For the performance of the Vedārambha Samskāra an auspicious day was fixed after the Upanayana. In the beginning, the Matvpūjā the Abhyudayika Śrāddha and other preliminary ceremonies were performed. Then the teacher established the Laukika-Agni, invited the student and seated him on the Western side of the fire. After this, gereral offerings were made. If the Rigveda was to be begun, two ābutis of ghee were offered to the earth and Agni; if the Yajurveda, to Antarikşa (the sky) and Vāyu; if the Sāmaveda, to Dyau and the sun; and if the Atharyaveda, to the quarters and the moon. If the study of all the Vedas began together, the above offerings were made together. Besides, Homa were offered to Brahman, Chhandas and Prajāpati. In the end, the teacher, having made gift of the Pūrņapātra and Dakṣiṇā to the officiating Brahman, began the teaching of the Veda.

^{6.} The Gargapaddhati.

4. THE KESANTA OR THE GODANA (THE SHAVING OF BEARD)

(i) Different Names and their Significance

The Keśanta or the first shaving was one of the four Vedic Vratas. When the first three vratas, that were closely connected with the Vedic Study. disappeared, the Keśanta separated and assumed an independent position, though it retained the ancient The existence of the Keśanta as a ceremonies. separate Samskarı seems to be older than that of the Vedārambha. The Grhyasūtras² describe the Keśanta with the Chūdakarana, but they nowhere mention the Vedārambha. Jātūkarnva. an older writer than Vyasa, enumerates the former but do not mention the latter.3 It was regarded as a major Samskāra by Vyasa who includes it in the list of the famous sixteen Samskaras.4 The question may rise in one's mind why the Keśanta did not meet the same fate as the other Vedic Vratas met. The reason appears thus. This Samskāra had advantage over its colleagues. While the first

^{1.} Aśvalayana quoted in S.M. p. 63.

^{2.} A.G.S. i. 18; P.G.S. ii. 1 3; S.G.S. i. 28, 18; G.G.S. iii, 1; H.G.S. ii. 6, 16; Ap. G.S. 12; Kh. G.S. ii. 5, 1.

^{3.} मीजीवतानि गोदानसमावतैनिवाहकाः | quoted in V.M.S. vol. 1. संस्कारोहे था.

^{4.} Vy.S. i. 14,

three Vratas were dependent, for their life, on the Vedic study, it was essentially connected with the body and conduct of the student. When the Vedic literature ceased to form the general curriculum of studies, the first three Vratas fell into disuse. But the Keśānta still signalized the natural change that took place in the life of the student. Even when the Samskāras became mere ceremonies bereft of their original purpose, the Keśānta did not suffer very much.

(ii) The Origin and Early History

The Kesānta, as its very name suggests, was a Samskāra which consecrated the first shaving of the student's beard. It was called Godāna also, because it was characterized by the gift of a cow to the teacher and gifts to the barber. This Samskāra was performed at the age of sixteen and marked the arrival of youth when the student was no more a boy, and beard and moustaches appeared on his face. The consciousness of manhood dawned upon the young man. He required a greater watchfulness over his youthful impulses. Hence it was thought necessary that the student should be reminded once more of his vows of Brahmacharya. He was, after shaving the beard and moustaches, required to take the vow of Brahmacharya anew.

^{5.} A.G.S. i. 18; M.S. ii. 65.

and to live the life of strict continence for one year.

(iii) Later History and Confusion

During the mediaeval and subsequent times entered Hindu religion confusion the and degeneration set in every department of life. When early marriage became common, the Keśanta began to be considered as marking the end of Brahmacharya In the Sūtra period the shortest period of Brahmacharya was twelve years. According to this calculation, the student career ended at the age of eighteen. But this was not the general custom. Only those students, who were in sure need of the family, took leave of their gurus at this early age. Later on, however, owing to the emergency of child-marriage, it became a common practice to close the Brahmacharya period with the Keśanta or Godana. The Bharadyaja and the Varaha Grhvasūtras, which were written subsequent to the beginning of the Christian era, had already begun to prescribe the general option that "in the opinion of some, one could close his Brahmacharya with the Godana ceremony." The supporters of early marriage began to argue that the termination of Brahmacharya at sixteen was in no way against the Sastric rule, as if the Upanayana was performed

^{6.} आगोदान कर्मधाः (जहाचर्यम्) इत्येके । Bh. G.S.i.9; V. G. S 9.

at the age of five, one could get twelve years for the study of the Vedas.⁷ Thus what was in the beginning a concession, later on became privilege and right of the people, but cetrainly for the worse

As a matter of fact, the Keśānta or Godāna had nothing to do with the termination of Brahmacharya. The Samāvartana was to mark the close of the student life. Both the Samskāras were confounded deliberately in order to enable the boy to marry without finishing his complete course of studies. Confusion became more confounded for ordinary men owing to the fact that shaving formed the common element in both the Samskāras.

(iv) Ceremonies

As already said, the ceremony was performed at the age of sixteen. The procedure followed at d the mantras recited at this samskāras were quite the same as adopted in the chauda Samskāra. The only difference was that in it beard and moustaches were shaved instead of head. Just as in the Chūdākarana, hair of the beard, head, nails were thrown into water. The student, then, offered a cow to the teacher. At the end of the ceremony he observed a vow of silence and led a life of austere discipline for full one year.

7. Śrinivasa on J.G.S. i. 18.

5. THE SAM VARTANA OR SNANA (END OF STUDENTSHIP)

(i) Introductory

This Samskara was performed at the close of the Brahmacharya period and it marked the termination of the student life. Samāvartana means "returning home from the house of the guru."1 was called Snana also because bathing formed the most prominent item of the Samskara. According to some anthropologists, bathing was meant for washing away divinity fron the student 2 his Brahmachrya period, he was living in divine contact and he himself had some divine halo round him. So, before he returned to the ordinary world, he had to put off divine influence, otherwise would pollute divine attributes and thereby incur divine displeasure. The aarly Indian writers also Brahmacharya as a long sacrifice.3 Therefore, just as at the end of a sacrifice the sacrificial bath or Avabhrtha was taken by the sacrificer, so the long sacrifice of Brahmacharya also required that the student should have a bath

^{1.} तत्र समावर्तनं नाम वेदाध्ययनानन्तरं गुरुकुता १ स्वगृहागमनम् । V.M.S. vol. I. p. 564.

^{2.} R. H. Nassau. Feticshism in West Africa. p. 212.

^{3.} दीर्चसत्रं ना एष उपैति यो त्रहानर्यमुपैति । Quoted by Gadadhara on the P.G.Se ii. 2. 15.

at its end. But there was one more idea associated with bathing in the Samāvartana Samskāra, which later on became the most prominent. In the Sanskrit literature learning was compared to an ocean, and one who possesed great learning was supposed to have crossed that ocean. Naturally, a student, who had completed his course of studies, regarded as a person who had crossed the ocean of learning. He was called a Vidyāsnātaka (one who has bathed in learning) and a Vratasnātaka bathed in vows).4 Thus the who has ceremonial bath at the end of the student career symbolized the crossing of the ocean of learning by the student.

(ii) Importonce

The close of one's student life was a very momentus period in one's life. One had to make a choice between two paths of life. One of them was to get oneself married and plunge into the busy life of the world, sharing its full responsibilities. The other was that of retirement that is, to keep off from the turmoil of the world and to lead a life of detachment, both physical and mental. Those students who chose the first path were called "Upakurvāṇa", and those who selected the second path were known as "Naiṣṭhika". The Upakurvāṇas

^{4.} P.G.S. ii. 5, 32, 36.

^{5.} Yāj. S. I. 49.

returned from their gurukulas and became householders. The Naisthikas did not leave their teachers and lived in the service of their masters in quest of supreme knowledge.6 According to Visnu some people were compulsorily required to lead the life of a Brahmachari on physical grounds. They were the hump-backed, the blind by birth, the impotent, the lame and the diseased.7 They did not perform their Samavartana, because Vivāha was not possible in their case.

(iii) The Normal Course

But the majority of students followed the normal course of life and preferred the life of a householder to that of a celebate one. All the authorities on Dharmasastra recommend that one should pass through all the four Asramas in order. Manu says, "The different orders, Brahmacharva, Gārhasthya, Vānaprastha and Sanyāsa spring from the life of a householder. The four Asramas followed in order, according to the rules of the Sastras, bring a man to the supreme state of life."8

^{ं.} यदि स्वात्यन्तिको बासो रोचेतास्त गुरोः कुछे । युक्त: परिचरेदेनमाश्ररी (विमोक्षणात् ॥ M.S. ii. 243.

^{7.} कुञ्जवामनजास्यन्यक्षीवपङ्ख्वातेरोगियाम् । इत्वर्या भवेतीका यावजनीवमनंशतः ॥ Vilnu quoted in S.M. p. 62 8. M.S. Ibid.

(iv) Three Types of Snātakas

This Samskara was originally performed in the case of those, who had finished their entire course of studies and observed all the Vratas. Those, who simply memorized the texts of the Vedas, without understanding the meaning and without following the rules of conduct prescribed for a Brahmachari, were excluded from the right of performance.9 Thus in the beginning Samāvartana was a ceremony corresponding to modern convocation function. Only those who have passed their examinations are at present admitted to the convocation; only those who had finished their education were allowed to take their But in course of time this rule seems to be relaxed. In the opinion of a large number of the Grhyasūtras there were three types of Snātākas 10 The first type was that of the Vidyasnatakas, who had completed their entire course of studies but not the full term of Brahmacharya. The second type consisted of the Vratasmātakas, who had observed all the vows and spent the full period of Brahmacharya at the house of the guru but had not finished the full course of studies. The third type was constituted by the best students, who had

^{9.} अन्यो वेदपाठी न तस्य स्नानस् । M.G.S. i. 2, 3.

^{10.} त्रयः स्नातका भवन्ति विद्यास्नातको व्रतस्नातको विद्यावतस्नातक इति । P.G.g. ii. 5. 33.

finished their full course of studies and observed all the vows. They were called the Ubhaya-Snātakas.

(v) A pass-port to Marriage

Later on, when the Upanayana lost its educational significance, the original purpose of this Samskara was also lost sight of and it came to be regarded, more or less, a bodily Samskara, a sort of license for mariage. This condition obtained when early maariage became prevalent in the country. Because marriage could not take place before the Samavartana, it must be performed some time before that. First, the convenient time found for it was that of the Keśanta ceremony, which also resembled it in some details, e.g. in shaving and bathing.11 But subsequently, the Kcsanta too became an insignificant Samskara; so the Samayartana came to be combined with the Upanayana. At present, in the majority of cases, both the Samskāras are performed together. What a mockery of fate! The education of a child was supposed to be complete before it commenced. Another ridiculous result also followed from the ignorance about the real nature of the Samavartana. In the beginning, it was performed when the education of the youth was over; marriage usually followed but by no means immediately. In later

¹ See ante p. 247.

times, the theory became current that one should not remain without an Āśrama even for a single moment. If a Snātaka was not immediately married, he would incur sin by spending some days without any particular Āśrama. In mediaeval times it came to be advocated that the Samāvartana should be performed when the marriage of the youth was already settled. So it takes place one day before the marriage, possibly with the Haridrā ceremony.

(vi) The Age

At what period after the Upanayana, the Samāvartana-Samskāra should be performed was a problem to be considered. The longest period of Brahmacharya was forty-eight years, allowing twelve years for the study of each Veda. The smaller periods stopped at thirty-six, Twenty-four and eighteen according to the circumstances of the student and his parents. The last but one period was the most common type of Brahmacharya and in the majority of cases education finished at twentyfour. The mediaeval writers, however, began to favour the last period in order to enable a boy to marry earlier But at present there is no time

^{12.} जनामगी न तिष्ठेत् अगमेकमि द्विजः । जाभमेण दिना तिष्ठन्प्रायश्चित्तीयते हि सः ॥ D.S. i. 10. 13. P.G.S. ii. 6. 2-3.

limit. The Vedas have become a sealed book, there is no fixed course of education and even ordinary literacy has become a luxury. The Samāvartana Samskāra is now drowned into insignificance and is incorporated either in the Upanayana or the Vivāha ceremonies.

(vii) The Permission of the Teacher

Before the student took his bath, he had to discharge a very important duty. He asked the permission of his master to end his student career and satisfied him with the guru-daksina or tuition fees. 14 Anujñā or permission was regarded necessary, because it certified the Snātaka that he was a fit person in learning, habit and character for a married life. Manu says, 'Being permitted by the guru, one should perform his Samāvartana and marry a woman etc."15 Up to this time the student did not pay any thing to the Acharya 16 So, when he was going to leave him, he was expected in all propriety, to pay him according to his means, in the form of fees. The teacher should be given earth, gold, cow, horse, umbrella, shoes, clothes, fruits and vegetables.17 According to Vyāsa, only

^{14.} विद्यान्ते गुरुमर्थेन निमन्त्र्य कृतानुज्ञानस्य वा स्नानमिति । A.G.S. iii. 8.

^{15.} गुरुगानुमतः स्नात्वा समादृत्तो यथाविधि । उद्वरेतद्विजो भार्यो सवर्गा स्वयान्विताम् । M.S. iii. 4.

^{16.} Ibid. ii. 245.

^{17.} Ibid. ii. 246.

.1

cows should be given in fees. 18 The services rendered by the teacher to the student were highly respected and none could pay too much for them. Even the earth containing seven continents was not sufficient for the guru-dakṣiṇā". 19 "There is no object on this earth by giving which one can free himself from the debt of even a teacher who teaches a single letter". 20 If one could not pay anything in the form of money or land etc. be should at least, go to the teacher and formally take his permission. In such cases the teacher used to say, "My child, enough with money! I am satisfied with thy merits". 21

(viii) The Ceremonies and their Significance

When the preliminary considerations were disposed of, an auspicious day was fixed for the performance of the Samskara. The ceremonies opened with a very strange procedure. The student was required to shut himself up in a room throughout the morning. According to the Bharadvaja Grhyasūtra, it was done, so that the

^{18.} स्नाबीत गुवंतुज्ञातो दश्शाऽस्मै दक्षिणां हि गाम् । Quoted in V.M.S. vol. I. p. 565.

^{19.} सहद्वीववती मूमिदंक्षिणार्थं न कल्पते । तापनीय श्रुति, Ibid.

^{20.} एकमप्यक्षरं २स्तु गुरुः शिष्ये निवेदयेत् । पृथिन्यां नास्ति तद्दव्यं यद्दरमास्त्रनृशी भवेत् ॥ स्युद्दारीत. Ibid.

^{21.} असमर्थेन मे वत्स स्वद्गुणै(स्मि तोषितः संप्रह, i lbid.

sun may not be insulted by the superior lustre of the Snātaka, as the former shines only with the light borrowed from the latter.22. At the midday the student came out of the room, embraced the feet of his teacher and paid his last tribute to the Vedic fire by putting some fuel on it. Eight vessels full of water were kept there. The number eight indicated the eight quarters of the earth and suggested the idea of honour and praise being showered on the student from all over the earth. Then the student drew water out of one vessel with the words, "The fires that dwell in the waters, the fire that must be hidden, the fire which must be covered, the ray of light, the fire which kills the mind, the unbearing one, the pain causing one, the destroyer of the body, the fire which kills the organs. these I leave behind. The shining one that I seize here.....Therewith I besprinkle for the sake of prosperity, of glory, of holiness, of holy luster".23 With other appropriate verses he bathed from other vessels. The body of a student was heated with the fire of austerity and penance, hence for the comfortable life of a householder it required a cooling influence, which was symbolised by bathing and indicated by the verses associated with it.

^{22.} एतदहः स्नातानां ह वा एष एतशेजसा तपति तस्मादेनमेतदहनंभितपेत् । Bh. G.S. ii. 1. 8.

^{23.} P.G.S. ii. 6. 8-10,

٠,

After the grand bath the student cast off his entire out-fit, eg. the mekhala, the deerskin, the staff etc. into water and put on a new loin cloth. Having eaten some curd and sesame he cut off his beard, lock of hair, nails, and cleansed his teeth with an Udumbara tree branch with the verse," Array yourself for food. Here has come King Soma; he will purify my mouth with glory and fortune".24 The student had practised continence both in food and speech. Now he was going to prepare for a fuller and more active life of the world. At the time of the Samāvartana, the austere life of a student was over, and many comforts and luxuries of life denied to him during his Brahmacharya, were presented to him by the Achārya. First, he gave the studest a bath with fragrant water.25 Then oinment was applied to different organs of the student and a wish was expressed for the gratification of senses, "Satiate my up-breathing and down-breating; satiate my eves: s tiate my ears."26 The student, then, put on new garments which had not yet been washed or soaked in dye, and received flowers and garlands. Ornaments, collyrium, earrings, turban, umbrella, shoes and mirror, the use of which was

^{24.} P.G.S. ii. 6. 12.

^{25.} Idid. ii. 6. 13; G.G.S. iii. 4. 11; Kh. G.S. iii. 1. 9.

^{26.} Ibid.

forbidden to the student, were officially offered to him. A bamboo staff was also given to the scholar for safety in life. Well-to-do guardians were expected to furnish a double set of the above articles, one for the teacher and the other for the student.²⁷

In the case of a Brahman student, according to some, a Homa was performed and the hope was expressed that the Snātaka would get plenty of students to teach.²⁷ The teacher, then, offered to the student the Madhupark, indicating a great respect, for it was reserved for a few, e.g. a king, a teacher, a son-in-law etc.²⁸

Dreseed in his new attires, the student would proceed to the nearest assembly of the learned in a chariot or on an elephant. There he was introduced as a competent scholar by his teacher But according to other authorities, after the ceremony was over, all day the Snātaka kept away form the sun-shine and remained silent till the stars appeared. Then he went east or northwards, paid reverence to the quarters, and the stars and the moon, conversed with friends and went to where he expected argha gift which was regarded

^{27.} A.G.S. iii. 8.

^{. 27}a. B.G.S. ii. 6.

^{28.} षडध्यो अवन्ति । आचार्ये ऋत्विग्वेवास्यो राजा प्रियः स्नातक इति । १.५८.८. i. 3. 1-2.

^{29.} Ap. G.S. i, 11. 5; D.G.S. iii. 1. 26.

appropriate to a Snātaka immediately after the bath.

(ix) The Respect paid to the Snātaka

A survey of the Samāvartana ceremonies shows how high was the respect in which scholars, who had completed their education, were help by society in ancient India A Brāhmaṇa passage quoted in the Grhyasūtras assert that the Snātaka was a powerful personality.

(x) An Absurd Simplification

At present, tue whole caremonies have been reduced to an absurd simplicity. The Samāvartana is performed either with the Upanayana or the Vivāha in hurry and the only remnants of the detailed procedure are the bath and the decoration of the person, and these also without proper Vedic mantras.

^{30,} G.G.S. iii, 5, 21,

^{31.} महद्वे एतद्भृतं यः स्नातकः । A.G.S. iii. 9. S.

CHAPTER VIII

THE VIVAHA (MARRIAGE CEREMONIES)

(i) The Importance of Marriage

The Vivaha is the most important of all the Hindu Samskāras. The Grhyasūtras generally begin with it, because it is the origin and centre of all domestic sacrifices. They presuppose that every man, in his normal conditions, is expected to marry and run a home. Even before them, in the Vedic period to which only a few of the Samskärs can be traced back in their ceremonial form, the marriage ceremonies were developed and they have found literary expression in the Rgveda¹ and the Atharvayeda.2 A sweet home, a lady love and fondlings in the house-these were objects for the Vedic Aryans. Therefore, marrige received great importance even in early times When religious consciouness developed, marriage was not only a social necessity but became a religious duty encumbent upon every individual. Marriage was regarded as a sacrifice 3 and one who did not enter the married life was called "one

^{1.} x. 85,

^{2.} xiv. 1, 2.

^{3.} शयको वा एव योडपनीक: 1 T. Br. ii. 2. 2. 6.

without sacrifice", a contemptible term, indeed, for the Vedic Hindus. The Taittirrya Brāhmaṇa says, "He, indeed, is without sacrifice who has got no wife" It again adds, "He is himself a half man, the second half is wife." When the theory of Three Debts sevolved, marriage gained even greater importance and sanctity, as it was through marriage that one could pay off one's ancestral debt, by producing children.

During the Upanisadic times, the Asrama theory was established. The advocates of this theory maintained that one should proceed Asrama by Asrama, that is, a man should fir-t live the life of a student, then he should enter the married life, after this he should lead a retired life and in the last Asrama he should give up all worldly attachements and become a religious wanderer. The married life was regarded essential for the growth of personality and no tinge of antipathy was attached to it.

In the time of the Smrtis, the Aśram system was believed to be divinely ordained, and it was thought to be the sacred duty of every person to respect it. From the Grhyasūtras and the Dharmasūtras we learn that the number of

^{4.} अथो अर्द्धों वा एवं आत्मनः यत्पत्नीः Ilbid ii. 9. 4. 7.

^{5.} जायमानो वे नाहायकिभिन्ध यवान् जायते नहावर्थेय ऋषिश्यो वहोन देवेश्यः प्रकार पिद्वस्यः । T.S. vi. 8. 10. 5.

Naisthika Brahmacharis was very much limited and majority of young men accepted the life of a the householder. The Smrtis entirely endorse the Aśramas ystem and emphatically prescribe that a man should marry after his student life. enjoins, "Having spent the first fourth part of his life in the house of his guru, the second fourth in his own house with his wife, the third part in forests, one should take Sanyasa in the fourth part, casting way every worldly tie." Hārīta7 is of the same opinion: "One who spends his life in the said manner, having conquered all the worlds. attains the world of Brahma," According to Daksa." the order of the first three Asramas cannot be changed. None is more sinful than one who trangresses this rule. The Smrtis highly praise the life of a householder. They cail it the best Aśrama and regard it as the centre and prop of the whole social structure. 'Just as all creatures exist depending on air, so do all the Aśramas

- 6. चतुर्थमायुषो भागं विस्तार्थं गुरोः कुछे ।

 द्विरीयमायुषो भागं कृतदारो गृहें वसेत् ॥
 वनेषु च विह्तयैवं द्वतीयं भागमायुषः ।
 चतुर्यमायुषो भागं त्यस्तृवा सङ्गान्य(विजेत् ॥ M.S. iv. 1, 2.
- 7. भनेन विधिना यो हि भाश्रमानुपसेवते । स सर्वेकोकाश्विजित्य ब्रह्मकोकाय कल्पते॥ Quoted in S.M. p. 64.
- 8. श्रयाणामानुक्रोरम्यं स्थारप्रतिक्रोयं न विश्वते । प्रातिक्रोरम्येन यो याति न तस्यारपायकुत्तरः ॥ D.S. i. 12.

depend upon the householder, Because the householder spports the three orders by manns of knowledge and food, so his order is the highest. One who longs for imperishable heaven and happiness in this world, should uphold the Grhastha-Āśrama..." Quite in keeping with these ideas, a man who did not marry was held in low scale. An anonymous quotation by Aparārka on Yajñavalkya¹º says, "O, King, a man, he may be a Brāhmaṇa, Kṣatriya, a Vaiśya or a Śūdra, who is without a wife, is not fit for religious act."

For several reasons marriage was held in high esteem among ancient peoples. Doubtless, in rude pastoral, and even agricultural times, economic and social causes were at the basis of this esteem. Large family was a blessing. Marriage was a family affair rather than apersonal one; indeed the generation of offspring was the supreme motive of every union to the end that a man's house or family might not die out. Then religious motives were equally operative in assigning such a great regard to marriage. Worship of ancestors and gods was dependent on progeny, which could be obtained

^{9.} यथ. वायुं समाधित्य वर्तन्ते सर्वजन्तवः । तथा गृहस्थमाधित्य वर्तन्ते सर्वेआश्रमाः ॥ ८६०. M.S. iii. 77-79.

^{10.} पत्नी धर्मार्थ कामना कारणं प्रवरं स्वृतम् । अपन्नीको नरो भूप कर्मयोग्यो न जायते । ब्राह्मणः क्षत्रियोवाऽपि वैदयः शृहोऽपि वा नृप: ॥ 1. 51.

only through marriage. In later development of Hinduism, the last idea became more prominent than the social and economic ones.

Other ancient peoples also held marriage in high esteem. Among the people of Iarael it was respected for the same reasons as among the Hindus.11 "Later on in the age of the Messianic prophesies. marriage gained an added sanctity from the precious possibility that the fruit of the union might be the promised messiah of the Jews, its long desired savior from oppression." In Greece also marriage was highly respected and looked upon as a sacred ceremony 12 "By means of such union family was perpetuated, the inheritance of property provided for and the worship of ancestral gods continued. Therefore, celebacy was regarded a serious offence, a crime against the household gods So strong was the feeling in Athens that a law was enacted enjoining the first magistrate of the City to see to it that no family became extinct."13 And in Sparta Plutarch tellus us that a man who did not marry lost certain rights and was not treated by younger men with that respect so scrupulously accorded by Spartan youths to their elders.14 Like

^{11.} Willystine Goodsell, Ph. D., A History of The Family As A Social And Educational Institution, pp. 58. ff.

^{12.} Ibid. pq. 86 ff.

^{. 13.} Ibid.

^{14.} Life of Lycurgus, Bohn's Classical Library, vol. 1. p. 81.

ancient peoples the Romans leoked upon marriage as a sacred and important act and stamped celebacy with public disapproval, since it was disadvantageious alike to the state, which needed supporters, and to the family which need d sons to continue its domestic worship.

But a contrast is presented by a li ristian views regarding marriage. There can be no reasonable doubt that the views of the early Christian Fathers concerning the marriage bond was profoundly influenced by the opinions of St. The doctrines of this great leader are so familiar that only a brief reference need be made to a few of the more influential of them. He writes: "Nevertheless, to avoid fornication let every man have his own wife, and every woman have her own husband."15 But this doubtful sanction is promptly followed by the words: "But I speak this by permission and not of commandment.....For I would that all men were as I myself..... I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot content, let them marry; for it is better to marry than to burn". 16 There is no tint in Paul's writing, nor does it clearly appear in the works of the later Church Fathers that mrrriage is a spiritual

^{15, 1.} Cor. vii. 2.

^{16.} Ibid. vii. 7-8.

as well as a physical union and that the latter should be impossible witout the former. "Obviously these pronouncements show scant appreciation of the uplifting and strengthening influence of a true marriage-of its power to quicken and deepen all worthy emotions. Thus it is that the reading of the marital views of the later Church Fathers is a distasteful task from which the student willingly turns." But it should be noted that this was a reaction against the corrupt Roman society where sexual relations were very loose and which led to the physical as well as spiritual downfall of the Romans.

(ii) The Origin

Such an important occasion as marriage naturally attracted much attention of the people and many and various ceremonies gathered round it But for fully understanding the development of the marriage ceremonies it is necessary to know how and under what circumstances they arose. The circumstances, in which the institution of marriage originated, conditioned the nature of marriage rituals. The word "marriage" has a reference to "a union of the male and female which does not cease with the act of procreation but persist after the birth of offsprings until the young are capable

16a, Willystine Goodsell, Ph. D., A. History of the Family As A Social And Educational Institution, pp. 80, ff.

of supplying their own needs." It is evident that sexual instinct itself could not have brought about permant relationship between woman. Nor the aboriginal that had man glimmering conception of that ideal love which to-day binds a pair together in the strongest of human ties. The weakness of the savage female also was not responsible for marriage tie, because she was as strong and capable of self-defence as the male. The source of marriage is to be sought for elsewhere. We can look for it in the utter helplessness of the new-born offspring and the need of both the mother and the young for protection and food during a varying period of time. So it appears that marriage has its source in the family, rather than the family in marriage, and the very roots of the permanent union of the sexes are found in parental duties. It was the natural desire of woman for sufficient protection during the critical period of her confinement and for adequate protection of the child in its helpless state of infancy that drove her to select a permanent companion in life In this selection she was very cautious, as she fully considered the fitness of the man and arrived at a mutual understanding before she gave herself away to him. The love making and other means of enticement were there that

^{17.} Willystine Goodsell, A History of the Family As. A. Social And Educational Institution, p. 6.

helped in effecting the union. The desire for a son, the protection of wife and children, the need of ruuning a home and the ideal of domestic felicity are duly reflected in the marriage ceremonies.

(iii) Pre-marital Stage

Now we have to consider the evoltion of marriage in ancient periods of Indian history, though the marriage ceremonies of the Hindus presuppose a monogamous union. The Rgvedic society emerges with a well established home which could not have been possible in the pre-marital stage of sexual relation. There is no instance of promiscuity proper in the Vedic literature. The only reference to it is found in the Mahābhārata.18 There it is stated that women were free ia early primitive times and they could have sexual relation with any body they liked. even though they were married. This revolting custom, however, was abolished by Svetaketu, son of Uddālaka. This story, at most, proves that the Arvans had passed through a stage of society when such intercourse was tolerated in society. Temporary sexual relations also are not to be found either in the Vedas or in the Grhyasūtras. The marriage as described in them was meant to be

17a. A. C. Das, Rgvedic Culture.

18 अनावृताः किल पुराब्विय आसन्बरानने ।

कामाचारविद्वारिण्यः स्वतन्त्राइचारद्वासिनि ॥ i. 125.

regular and permanent The only instance of marriage by periodical contract is supplied in the story of Urvasī and Purūravas in the Rgveda. 19 This form of marriage, however, was not current in the Rgvedic times and must have been a recollection of ancient times when temporary marriages were in vogue.

(iv) Marriage Proper

It is a mistake to suppose that sexual relation in the earcy society was promiseuous. The great anthropologists with their vast and intimate knowledge of primitive culture have arrived at the conclusion that the sexual relation between man and woman in ancient times was not promiseuous, Westermarck remarks: 'It is not of course impossible that among some peoples intercourse between the sexes may have been almost promiseuous. But there is not a shred of genuine evidence for the notion that promiscuity even formed a general stage in the history of mankind......Although polygamy occurs among most existing peoples, and polyandry among some, monogany is by far the most common form of human marriage. It was so among the ancient peoples of whom we have any direct knowledge. Monogany is the form which is generally recognized and permitted. The great majority of peoples are

as a rule, monogamus, and other forms of marriages are usually modified in a monogamous direction."20 Almost the same observations are Howard 21 on the topic: "In a progressive society is the natural and usual form of monogamy marriage. Other forms of marriage are degradation retrogression to the primitive conditions. Promiscuity never creates the home, nor engenders those noble sentiments of self-sacrifce and selfdenial that have helped to uplift the human race." The Vedic hymns and the Grhyasūtras celebrate a regular marriage for a life-long companionsphip. The Hindu Samskaras recognize the fulfledged marriage bereft of sayage waywardness on the part of man and woman

(v) The Forms of Marriage

After we have considered the general state of sexual relation, we have to see how a young man and a young woman were united to lead the life of a householder. The Smrtis²² have recognized eight methods through which it was done. These are Brāhma, Daive, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa and

^{20.} History of Human Marriage, pp. 133 149.

^{21.} History of Matrimonial Institution, pp. 90, 91.

^{22.} ब्राह्मो दैवस्तथा आर्ष: प्राजायत्यस्तथासुरः । गान्धर्नो राक्षसञ्चीव पैशावस्त्वष्टमोऽधमः ॥ M.S. iii. 21; Yāj, S. I. 58-61.

Paisacha. Though many of these methods can be traced back to the Vedic period, they have not been mentioned as such in the per-Sutra literature. To the majority of the Grhyasūtras the eight methods are unknown. The Grhvasūtra²³ refers to the Brāhma and Sulka (Asura) only. So the Vārāha. The does Āśvalāvana² is the only Grhyasūtra that mentions all the eight methods. The omission, however, does not mean that these methods not current before, or even during, the composition of the Grhyasūtras They were, more or less, a social problem beyond the proper scope of the ritual literature. When every thing was settled about marriage, the particular rite was required to solemnize it.

The Smrtis have divided the eight methods into two groups, Praśasta or approved and Apraśasta or disapproved. ²⁵ The first four are Praśasta, the rest are Apraśasta. The first four methods were regarded praiseworthy, among which the first was the best, the fifth and the sixth were tolerated and the last two were forbidden. But all of them were legalized. At present the only two forms, Brāhma and Āsura are rocognized. The more objectionable the method the more primitive it was, though

^{23.} M.G.S. i. 7. 12.

^{24.} A G.S. i. 6.

^{25.} M.S. iii. 24. 25.

some of them were current side by side. They will be dealt with in their ascending order.

(vi) The Histori-al Growth of Eight Forms

(a) Paisacha. The least approved method was Paisacha.26 According to it the bridegroom fraudulently got possession of the person of the girl. and it was, therefore, characterized as the basest of all methods. In the opinion of the Aśvalāyana-Grhyasūtra, carrying off a girl, who was either sleepy, intoxicated or unconscious was called Paisacha. The capture of the girl was common with the Raksasa method, but unconsciousness on the part of the girl and her guardians gave it a different form. Gautama and Visnu define it as "Cohabiting with a girl who is unconscious, sleepy or intoxicated." Manuau defines: "When a man cohabits with a girl in loneliness when she is sleepy, mad or intoxicated, it is called the Paisacha method." Yājñavalkya calls a marriage Paiśācha when a girl is married thrugh fraud. Devala gives a simlar definition. The Paisacha was the most uncivilized and barbarous method through which marriage could be effected. In it the bride was ravished then and there, a revolting

^{26.} पैबावश्वाष्ट्रमोऽधमः। M.S. iii, 21.

²⁶a. सुप्तां मतां प्रमत्ता वा रही थत्रोणास्छति । स वापिष्टो निनाहानः पैशाचत्रवाधमोऽभमः ॥ 1bid. iii. 34.

event indeed. It was prevalent in primitive savage tribes, later on very rarely repeated and ultimately disapproved altogether.

(b) Rākṣasa. The next method in ascending order was Rākṣasa 27 According to Manu 27. "Capture of a girl by force while she is crying and weeping, having killed, scattered and injured her relatives is called Rākśasa-Vivāha". In this method the bridegroom did not wait for the conscent of the father or of the girl herself, but took her away by force. This method was prevalent in ancient warring tribes and the captive women were enjoyed as war booties. The definition given by Manu pictures a scene of battle. Viṣṇu² and Yājñavalkya² actually say that it arcse from war.

In the opinion of some scholars it is the oldest method of marriage, which was prrevalent among all the primitve peoples. They see the semblance of the original war in the marriage procession of the present time. They say that this is proved by many procedures adopted in the marriage ceremonies among savage and half-civilized tribes of to-day. For example, in India also, many

^{27.} A.G.S. i. 6. M.S. ii, 21; Yaj S. I. 61.

²⁷a. इत्वा छिस्वा च भित्वा च फ्रोशन्ती रुदती गृहात्। प्रसद्य कन्यां इरतो राक्ष्मो विधिरुध्यते॥ M.S. iii. 33.

^{28.} युद्धहरणेन राज्यः।

^{29.}राक्षसो युद्धहरणादिति ।

simulated farces of fights and capture are performed at the time of marriage in the jungle tribes. Among the Gonds, the bridegroom pursues the bride who poses to run away before the nuptials. In Bihar, among the Birhols, the bridegroom captures the running bride.

The above view presupposes a regular marriage from outside. It is very doubtful, however, whether any people habitually secured wives from without their tribe The supposition that conflicts tof wedding ceremonials are derived from war is also not well founded and can be explained on other groundes Most probably the procession is due to the festivity of marraige and the assemblage of people is derived from the custom of marrying relatives which gave certain persons a vested interest in the women of their own community. Moreover, capture cannot be the only original method of securing a wife. Even in the primitive sexual relation, willingness of the parties concerned must have been very common, as it is found in animals also. There is a pre-arranged 'natural hormony between opposite sexes which unites them without any external force. So, even in the very primitive times, the Gandharva form of marraige must have been more common than the Rāksasa one.

The Indo-Aryans, during the Vedic times, were not always warring, and the old savage customs

disappearing from amongst them. The capture of a girl against her wishes was falling into disuse and in the majority of cases the girl was carried away with her own consent. though against the consent of her parents. Such kinds capture were sometimes prearranged by the bride and the bridegroom. Sometimes the lovers came into conflict with their gaurdians, and the marriage had to be accomplished by capture and elopement, which was regarded as a commendable step for the knight and the lady alike; thus in the case of Vimada and Purumitra's daughter. 30 it appears that there was no voilence pure and simple, but that the affair was prearranged with the consent of the bride who refused to be directed by her parents. previous consent is a fact which distinguishes such instances of capture and elopment of from the Raksasa method of marriage. In the epic instances of Rukmini and Subhadrā also the consent of the bride was obtained.31

In course of time, when people became settled, marriage by capture generally disappeared from the society. It continued, however, among the Kattriyas, the military caste of India. The simple reason for this is, that it were they who mostly participated in war and obtained wives as war booties. This original war booty grew into a

^{30.} R.V. i. 112-19; 116-1; 117-2; x. 39.7; 65, 12

^{31.} M. B. viii. 37. 34.

knightly fashion later on. Manu³² regards the Raksasa form the main form commendable for the Ksattrivas. In the Mahabharata Bhisma also calls it the best for a for the ruling caste, se and he actually captured wives for the Kuru princes. Hārita84 calls it the Kṣāttra marriage and regards it as a sign of power and Devala 8 5 prestige. This custom was current up to the Rajput period of Indian History, though in the majority of cases the captured wife was a willing one, for instance, the capture of Samyuktā Prthvírāja was prearranged. 36 Subsequent to the twelfth century of the Christian era this custom disappeared, as the political power of the Rajputs dwindled away and the Hindus became, more and more, an agricultural people.

(c) Gāndharva. The next method of obtaining a wife was Gāndharva.³⁷ According to Āśvalāyana "that form of marriage is called Gāndharva where a man and a woman having entered a contract, approche each other". In the opinion of Gautama and Hārita that form is called Gāndharva where a girl

^{3.} राक्षसं क्ष त्रियस्थैकम् । M. S. iii. 24.

^{33.} क्षत्रियाचां तु वीर्येच प्रशस्तं इरणं वसात् । M. B. I. 245. 6.

^{34.} अलंकुतामभिजयतः क्षात्रः ।

^{35.} वीर्यहेतुः विवाहः सप्तमः समुदाहृतम् ।

^{6.} The Prthvirajaraso.

^{37,} A.G.S. i. 6.

selects her own husband. Manu 38 gives the most comprehensive definition: "Where the bride and the bridegroom meet each other of their own accord and the meeting is consummated in copulation born of passion, that form is called Gandharva". In this form, it were not the parents of the girl who settled the marriage, but the bride and the bridegroom arranged it among themselves out of sensual inclination.

The Gandharva form of marriage is as old as, or even older than, the Paiśacha and the Rākṣasa ones, because it is more natural than any other form. In the childhood of humanity, men and women, becoming of age, must have attracted each other without any force or fraud In the Rgvedic³⁹ opinions "that "vadhū" alone was "bhadrā," who, brilliantly attired, herself selected her mate, even in the midst of an assembly". The most usual type of marriage seems to have been that in which the bride and the bridegroom had previously come to enjoy one another's company in their ordinary village life or in various other places of festivals and fairs where their free choice and mutual attachment were generally approved by their

^{38.} इच्छयाऽन्योन्यसंयोगः कन्यायाइचःवरस्य च । गान्धवंस्सतु विज्ञेयो मिथुन्यः काम संभनः ॥ M. . iiii. 82.

^{39.} X 27. 17.

kinsmen. A passage in the Atharvaveda⁴⁰ shows that parents usually left the daughter free in selection of her lover and directly encouraged her in being forward in love affairs. The mother of the girl thought of the time when the daughter's developed youth (Pativedanam) would win a husband for her. It was a smooth and happy sort of affair with nothing scandalous and unnatural about it.⁴¹ In the Atharvaveda there are other references to this form of marriage.⁴¹ At one place in the same work Gāndharva husbands are actually mentioned ⁴² Instances of Gāndharva marriage can be multiplied from Sanskrit epics

This method was called Gandharva, because it was mostly current in a tribe called Gandharva, living on the slopes of the Himalayas. It was more prevalent among the Kṣattriyas than among any other section of the Hindu community, as they represented the freest element in the society.

According to some authorities 43 this method was praiseworthy, as it proceeded from mutual

^{40.} आ नो अग्ने सुमति संभलो गमेदिमां कुमारी सहनो भगेन । जुन्दा बरेषु समनेषु वस्तुरो वं पत्या सौभगमस्वस्य ॥ ii. 36.

^{41.} R.V vi. 30. 6.

⁴¹ a. vi. 3. 6.

^{42.} जाया इसू वो अप्सर्धो गम्बर्गीः पतयो यूयम् । ं . 37. 12

^{43.} शान्धवंभित्येके प्रशंसन्ति स्नेहानुगत्नात्। G.D.S. ii, 1. 31.

attraction and love. Kanva, the foster-father of Śakuntala, says in the Mahabharata,44 "The marriage of a desiring woman with a desiring man, though without religious ceremonies, is the best marriage". But in the opinion of the majority of law-givers it was not regarded so: the other hand they discouraged it on religious and moral grounds.45 It was inferior to five forms of marriage, because it the first performed without sacred rituals and originated from lust. There was some fear also , as regards the stability of the marriage tie. Because cupidity was the determining factor in such a marriage, the relation may or may not be lasting.

It seems that, from the time of the Sūtras, this form of marriage was falling into disuse. The Grhyasūtras 46 speak of "Dattā" or "Trattā", "the given one," bride, whose hand was to be grasped by tae husband. In course of time when the sense of property increased, the children were regarded as possessions and the parents began to exercise greater control over their sons and daughters. Therefore, the

^{44.} सकामायाः सकामेन निर्मेन्त्रः श्रेष्ठ उच्यते । । V. 94. 60.

^{45.} **गान्यवैस्तु क्रिया**हीनः रागादेव प्रवर्तते । Quoted in V.M.S. vol. II. p. ^c57.

^{46.} P.G.S. i. 4. 16.

independence of the bride and the bridegroom in selecting their mates diminished. The marriages, in ninety percent cases, began to be settled by the guardians. The child-marriage system rendered a death blow to the Gandharva form of marriage, because children have no proper idea of marriage and they cannot exercise their discretion and rights in marriage affairs. Ultimately this form of marriage disappeared from the Hindu society and at present it is not legally recognized.

(d) Asura. Then a bit superior to Gāndharva was the Asura⁴⁷ method of marriage. "Where the husband, after having paid money to the relations of the bride and the bride herself, accepts her out of free will, it is called the Asura type of marriage." The main consideration in this kind of marriage was money and it was, more of less, a purchase By some writers it is called Mānuṣa or human. There is no doubt that it was a great improvement, in early times, on the Paiśācha and the Rākṣasa form of marriages where fraud and force were applied.

In the patriarchal system of family children were regarded as family property and the girls

^{47.} A.G.S. i. 6.

^{48.} ज्ञातिभ्यो द्वर्षिणं दश्वा कन्यायै चैव शक्तितः । कन्याप्रदानं स्वाच्छान्यादासुरो धर्मं उच्यते ॥ M.S. iii, 31.

could be given away in marriage for money. We find in the Vedic period that some-times bargains were struck, and the bride was practically sold for a heavy price. Some-times, out of greed, girls themselves selected wealthy, though otherwise unfit, husband for money for In one passage a Rsi invokes Asvins to be generous like a Vijāmātr. Yāska explains Vijāmātr as Kritāpati (husband of a purchased girl). The Maitrāyanī-Samhitā condemns the faithlessness of a purchased wife.

In the beginning, there seems to be no stigma attached to this custom. Later on it became distasteful. From the Mahābhāratas we know that Bhīşma procured wives for some Kuru princes by purchase. When he approached Salya for this purpose, the latter felt the awkwardness of the situation, but had no courage to stop the custom of demanding price for a girl. In the case of royal families, however, it was a custom rather than a sale Bhisma admitted that there was no sin in

^{49.} R.V. i,10/.2.

^{50.} हियति योषा मर्थतो वधूयो परि प्रीता पन्यसा बार्येण । Ibid. x. 27.12.

^{51.} अश्रवं हि भूरि दावत्तरानां निजामतुरुत ना घा स्थालात् । Ibid, i 109, 2,

^{52.} अनृतं वा एषा करोति या पत्युः ऋीता सती अन्यैः संवरति । i.10. 11.

^{53,} पूर्वैः प्रवर्तिनं किन्तित्रुलेऽस्मिन्तृपसत्तमेः ।

साधु वा यदि वासाधु तकातिकान्तुमुखदे ॥ etc. M.B. 1. 122. 9. ff.

the transaction. But Salya's hitch in demanding money shows that the public opinion was not in its favour.

In course of time the sale of girls began to savour too much of worldliness with the growing conception of the religious character of marriag. where the bride was regarded a meritorious gift by the father to the bridegroom. The Smrtiwriters describe the Asura marriage only either as a traditional custom or as a necessary evil. their free opinion, however, they condemn it and call it a sale in the guise of marriage. Manu says, "The learned father of the girl should not accept even the least amount of price. Accepting the price out of greed, he becomes the seller of children".54 According to Apastamba-Smrti, "not even a Śūdra should accept money while giving away his daughter. Taking money is a sale in disguise". 5 5 Not only this much. In the opinion of some writens, "a purchased wife cannot attain the full status of a wife and is not entitled to share the worship of gods and the Fathers. She should be regarded as a maid servant". 56 More and more sin was being

^{54.} न कन्यायाः पिता विद्वान् गृहणीयाच्छुल्कमण्यपि । गृहणान्दि शुल्कं लोभेन स्यास्तरोऽपत्यविक्रयो ॥ iii. 51.

^{55.} आददीत न शूदोऽपि शुल्कं दुहितरं ददत् । शुर्कं हि गृहगान्कुरुते छन्नं दृहित्विक्रयम् ॥ ix. M.S. ix. 98.

^{56.} कोता द्रव्येषा या नारी न सा पत्नी विश्वायते । न सा देवे न सा पत्रये दासीं तां कवयो विदुः ॥ 13.D. 5. i. 11. 20.

attached to the sale of a daughter. 'Those who blinded with greed give their daughters in marriage for money, are sellers of their own selves and the sinners of the first water. They fall in to hell and kill the merits of seven previous generations".⁵⁷

But in spite of its unqualified condemnation this custom lingered in india, and is still found, though restricted to very poor families. The presence of this custom in the North-West frontier is attested by Greek writers. At present in India, In low castes and in some poor families of upper castes also, this tustom is followed. But it is not done with a locan conscience and an attempt is made to hide the sale.

The similar custom of dowary to be offered by the father of the bride to the bridegroom is not to be found in ancient literature of the Hindus. There are however, some references where the guardians of the girl had to offer dowry to the bridegroom. A daughter who had some physical defects was to be disposed of with money. In the marriage hymn "Vahatu" or dowry is mentioned. In the

^{57.} शुल्केन ये प्रयच्छन्ति स्वसुतां लोभमोहिताः । आत्मविक्रयिणः पापा महाकिल्विषकारकाः ॥ पतन्ति निरये भोरे प्रनित चासप्तमीकलम् । lbid. i. 11. 21.

^{58.} Megasthenes, quoted in Oxfyrd History of India, vol. I p. 69.

^{59.} R. V. x. 23, 11.

^{60.} Ibid. x. 85.

Atharvaveda a king is crused that his queen may not fetch dowry for him.⁶¹ In the Aitareya-Brāhmaṇa⁶² a bargain marriage is called Paśuvivāha' 'animal marriage' but it is not clear as to which party exacted money.

In times when the Asura and the Arsa forms of marriages were common, it was absured for the bridegroom to demand money from the relations of the bride. Equity of the time required that the father of the girl should demand her price But in course of time circumstances changed. In early times advanced maidenhood was tolerated: latter on the marriage of a girl became compulsory pre-puberty marriage came into existence. Now the father of the girl became very anxious to dispose of the girl within a limited time. On religious grounds he wante I to get rid of the girl even with an offer of money which the father of the bridegroom demanded. The religious conception of marriage as a sacrifice also helped the rise of this custom. Dowry was regarded as Daksina attending the main gift of a girl, and to this extent it was offered willingly. The right of daughter's inheritance was also instrumental in making this custom rigid in the propertited class of people. In the form of dowry the daughter got her share from the property of her father. In modern times, in the educated

^{61.} न अस्य जाया शतवाहो कल्याशी तस्यमसियेत् । vii. 12. 62. A. Br. J. 16.

circle, education of sons is costly. The father of the boy thinks that the cost of education should be shared by the father of the girl, who reaps all the advantages of his son's education. At present it is felt that the demand of dowry is a great impediment in the selection of a proper bride or bridegroom, and the public opinion is being prepared to do away with the rigidity and absurdity of the dowry system.

method of marriage. According to it the father gave away his daughter to a suitor on the distinct understanding that they should both perform their civic and religious duties together. The father, here, obtained some sort of bond from the bridegroom who himself came forward as the suitor for marriage Aśvalāyana 4 defines it in this way: "That form of marriage where the commandment-You both should perform your duties together-is given, is called Prājāpatya". Gautama 5 and Manu 6 almost repeat the same words. The very name Prājāpatya suggests that the pair entered the solem bond for discharging their debts to Prajāpati, that is,

```
62a. A.G.S. i 6
63. Yāj. S. I. 6').
64. सहसमें चरत इति प्राज्ञापस्यः i i. 6.
65. संयोगमंत्रः प्राज्ञापस्य महसमें चर्यवामिति ।
66. सहोमी चरवां धर्ममिति बाबानुभाष्य च ।
इत्या प्रदानमध्यस्य प्रजापत्यो विश्विः स्त्रतः ॥ iii. 30.
```

for procreating and bringing up children. The most practical side of this method is brought out by Devala, or who regards it "a marriage by fixing conditions". The modern people will regard it the most satisfactory and up-to-date form of marriage, because here the rights of the husband and the wife are equally well secured. But according to the Hindu point of view, it is inferior to the first three methods. The reason is that, here, the gift is not free but it is bent low under conditions, which should not have been according to the religious conception of a gift. This form is still Prasasta or commendadle.

This form could not have been current in very early times. Only in the advanced stage of the society, educated men and women would have resorted to it. It also required a free society where there was no seclusion of women, and the bridegroom came forward to ask the hand of the bride. This form declined at the introduction of child-marriage, because for it only grown-up parties were eligible, who could understand the implications of the bond they were going to enter. In course of time marriage became a pure gift by the father to the bridegroom and any condition, hawsoever prudent

^{67.} सहधमें क्रिया हेतोवीनं समयवन्धनाः । अलं कुरयेव क्र्याया विवाहः स प्रजापते: || Quoted in V.M.S. vol. II. p. 851.

it might be, became offending to the religious sense of the Hindus.

(f) Arsa. The Arsacs method of marriage excelled the Prajapatya in order of merit. According to this method the father of the bride received from the bridegroom a pair of kine or two for the uses prescribed by law, e-g., the performance of some sacrifice. 6 9 Evidently it was not the bride's price, but there was some consideration for the gift, though the father of the bride did not want to make a bargain out of it. Aśvalayana, Baudhayana and Apastamba all agree that when a youth married a girl, after having offerel a pair of kine to her father, it was called the Arsa form of marriage. A condition, however, was imposed on the offer, in that it was exclusively meant for a Thus it was distinguished from the Asura. Manu. 70 observes, "Where the relatives do not accept price for the girl, it is not a sale; what is taken is only in name". In the opinion of the Viramitrodaya, 71 it was not a price, because its

⁶⁸ A.G,S, i. 6; M.S. iii, 29; Yāj, S. I. 61,

^{69.} एकं यो मिथुनं द्वेचा वरादादाय धर्मतः । कन्याप्रदानं विधिवदावीं धर्मे: स उच्यते ॥ M.S. iii. 29.

^{70.} यासां नाददते शुल्कं श्रातयो न स विक्रयः । अहंगं तत्कुमारीया मानुशंस्यं च केवस्रम् ॥ iii. 54.

^{71.} धर्मनिमित्तो हासी सम्बन्धा न लोभनिमित्तकः। गोमिथुन प्रहर्ण च ६वर्यं कन्योपकरणदानासमर्थस्य तहानार्थं वेदिसन्यम्। V.M.S. vol.II, p. 852.

quantity was limited. Moreover, it was given away with the bride herself. This method was called Ārsa, because it was current mostly in priestly families, as its very name suggests. A.C. Das in his Rgvedic Culture. 72 however, gives a different interpretation of the word Arsa, He writes, "Then there was a form of marriage called Arsa, when a daughter was married to a Rşi for his vast knowledge and spiritual culture". But in this way we cannot explain the origin of the custom of demanding a pair of kine Reverence and demand both would go ill together. With the decline of sacrifices, this method of marriage became out of fashion. Formerly it was a commondable type of marriage, but later on even the nominal acceptance of a pair of kine became repulsive to the idea of Kanyā-dāna. (the gibt of a girl). As early as in the time of the Manu-Smrti, the opinion was voiced: "Some prescribe the acceptance of one pair of kine in the Ārṣa Vivāha, but it is improper. It is a sale: it matters little whether, one accepts a large sum or a small one", 73 In course of time the very word "take" on the part of the bride's was eschemed from the auspices of father marriage.

72. P. 253

73. भाषें गोमिथुनं शुल्कं केविदाहुमृथैव तत्। अल्पोऽप्येवं महान्वापि विक्रयस्तावदेव सः ॥ M.S. iii. 53. 87

(g) Daiva. The next form superior to Arsa was Daiva.74 In this form the decorated girl was given away by the father to a priest, who officiated at a sacrifice commenced by him According to Baudhāvana.75 the girl was given as a Daksinā or sacrificial fees. It was called Daiva, because in it the gift was made on the occasion of a Daiva sacrifice. The gift of a maiden in marriage for services rendered is illustrated even in the Vedic But sometimes its literature. bareness was clothed by other elements. Thus in the case of Rathavīti, Dālbha's daughter, Syāvāśva was at the same time an ardent suitor for the maiden subsequently given to him. 76 Priests very often received from their princely patrons, noble maidens or slave girls for services at sacrifices who were called "Vadhūs";77 but this appears to have involved no proper; marriage, and is to be regarded as concubinage associated with polygamy developing among rich and powerful classes. This method was mainly prevalent among the upper three classes of the Hindus. People thought it meritorious to give their daughters away in marriage to a priest. Later on, with the merits of sacrifices, this custom

^{74.} ऋश्विज वितते कर्मीण ददादरुंकुत्य स दैवः । A.G.S. i. 6.

^{75.} दक्षणासु दीयमानास्वन्तर्वेद यहारवित स दैव: B.D.S.

^{76.} R.V. V. 61. 17-19.

^{77.} Ibid.

also fell into disuse, and it was thought not proper to offer a girl to a priest without considering his other conditions. Moreover, the conception of marriage came to involve that it was not merely a gift but it was the settlement of the girl in life and, therefore, it should be well arranged. This form of marriage was regarded inferior to Brāhma, because, here, the father of the girl took the services of the bridegroom into consideration, whereas in the Brāhma method, mareiage was a pure gift.

(h) Brāhma. The purest and the most evolved method of marriage was Brāhma. It was called so, because it was thought fit for the Brahmans. In it the girl was given by the father, with such ornaments as he could afford, to a man of character and learning, whom he invited voluntarily and received respectfully without taking any thing in return. The Smrtis regard it the most honourable type of marriage, as it was free from physical force, carnal appetite, imposition of conditions and lure of money. Here the social decency was fully observed and religious considerations taken into account. In its very nature, this method could not have been very primitive, as it presupposes a long culture of social

78. A.G.S. i. 6; M.S. iii. 27; Yāj. S.I. 58; V.S. ii. 5; Ś.S. iv. 2. 78a. आच्छा व वार्य ह्वा च श्रुतिशीलवते स्वयम् । आह्य वार्व कन्याया बाह्यो घमैः प्रकीर्तितः ॥ M.S. iii. 27.

habits. But this form can be traced back up to the Vedic times. The marriage of Sūryā with Soma, as described in the Rgveda, is the prototype of the Brāhma marriage. This form is still current and the most popular in India, though it has been prostituted with the morbid stipulation of dowry.

(vii) Some other Forms

Besides, there were other forms of marriage of which the scriptures do not take cognizance. For example, marriages by exchange and service etc. The first of the above is still current in the Hindu society. But only poor parents whose children do not attract the notice of match-makers, arrange the marriages of their sons and daughters by exchange. It is not a voluntary custom but a procedure forced by circumstances. In other respects it resembles the Brāhma type of marriage.

(viii) Popular Forms

At present the only two methods of marriage in use are the Brāhma and the Āsura. In the first, the father of the girl gives her away to a person whom he invites for the purpose, without accepting any thing from him in any shape. In the second, the father accepts money from the bridegroom as the price of his daughter. It will be noticed that

our law-givers do not contemplate a third contingency in which the intending bridegroom may put pressure upon the father of the girl to pay him handsomely for the favour of marrying her, no matter whether his means allows him to do so or not. The present system of fixing dowry and to make it the main consideration in settling the marriage does not seem to have existed in ancient times

(ix) Religious Ceremonies Essential

Whatever may be the method through which marriage was effected, the religious ceremonies were essential to make it valid. The Vasistha and Baudhāyana declare: "Where a damsel is taken by force but is not solemnly married according to the religious rites, she may be duly given in marriage to another, for then she remains a virgin as before. To Devala says, "In the forms of marriages, beginning with the Gāndharva to the Paisācha the marital rites have again to be performed in the presence of fire". So In the Gāndharva marriage,

- 78c. नोदकेन विना चार्यं कन्यायाः पतिक्च्यते । पाणिप्रहण संस्कारात् पतिस्वं सक्षमे पदे ॥ Y.S. I. 76.
- 79 बलारपहता कन्या यदि मंत्रेने संस्कृता । अन्यस्मै विधिवहेया यथा कन्या तथैव सा ॥ Vasietha and Baudhayana quoted in V.M.S. vol. II. p. 860.
- 50. गान्धर्वादिषिवाहेषु पुनवैवाहिको विधिः । कर्तव्यश्य त्रिभिवंगैः समयेनारिनसाक्षिकः ॥ Devala, Ibid.

consummation of the union preceded the nuptials. According to Manu⁸¹ rituals should be performed only in the case of a virgin. But the later Smrtis. as cited above, prescribe the rites even after consummation. Manu⁸² modifies his previous injunction by emphasizing the need of ritual, It so for legalizing the was done marriage. legitimatizing the children and avoiding the public scandal. Mādhavāchārva also realizes the necessity of performing the religious ceremonies in every form of marriage: "It must not be supposed that in these disapproved forms of marriages, beginning with the Gandharva, the relationship of husband and wife does not arise for the want of the ceremonies of marriage including the taking of seven steps. because although they do not take place at the outset before acceptance, afterwards they are invariably performed". 83

The religious idea was supreme in the Hindu life. It was ofless consequence how the pair was united, but if once united, the tie should be consecrated and thus union made lasting. The nuptials were supposed to impart sanctity to the marital relation. Hence it was thought necessary that they should be performed in every case. At

^{81.} M.S. Ibid

^{82,} M.S. Ibid.

^{83.} Quoted by P. N. Sen, Hindu Jurisprudence, p. 270.

present, however, such cases do not arise owing to the custom of child-marriage and Purdah system. Only in low-caste peoples rare cases of irregular marriage are noticed

(a) Limitations of Marriage.

Another problem regarding marriage was the examination of the family of the bride and that of the bridegroom. "According to Senart the Aryan people practised in affairs of marriage both a rule of exogamy and endogamy. A man must marry a woman of equal birth, but not of the same gens, according to the Roman law as interpreted by Senart and Kovalevsky, and an Athenian must marry an Athenian woman, but not of the same yevos. In India these rules are reproduced in the form that one must not marry within the Gotra, but not withouth the Caste⁹.83.

(a) Exogany. The bar of exogany is not peculiar to India, but it is prevalent in other parts of the world also. It is current in barbarous, half-civilized and civilized tribes. In tribes where there is no Gotra system, totem serves the purpose, and it separates one group from the other. The origin of this bar is shrouded in mystery. Various scholars have propounded divergent theories to explain its rise.

We can briefly refer to these theories as follows. According to one school of opinion the custom of exogamy arose owing to the paucity of women in early times.84 Another school of opinion holds that evogamy was introduced to prevent the early sexual promiscuity within the clan. 85 Then, there are scholars who are of the opinion that the origin of exogamy was due to the absence of sexual attraction between persons who are brought up together.86 The fourth school is of opinion that in primitive times the patriarch of the family himself wanted to keep the young girls of the family for himself. So his jealousy drove the youngmen of the clan to seek their wives outside: What was at first necessity, subsequently became a voluntary The fifth school holds that the totem was responsible for evolving the custom of exogamy. The clan blood was regarded sacred and to spare the divinity of the totem one had to refrain from its appropriation for sexual purpose. 44

These theories do not seem to be conclusive in themselves. I'o take the first theory, even if granted that the female population was less than the male

^{84.} I. F. Mac Lennan, Studies in Accient History, I. p. 90.

^{85.} L. H. Morgan. Ancient Society, p. '24; Frazer, Totemism and Exogamy, i. 164 ff.

^{86.} Westermark, Human Marriage, xiv-xvi; Crawley, The Mystic Rose. p. 222.

^{87.} J. J. Atkinson, Primal Law.

^{88.} Durkheim, Annee Sosiolegique, i. 1-70

one, in ancient times, the paucity of women would not stand in the way of every young man for taking his wife from within his own clan. As regards the second theory, we are quite familiar with the fact that the savages are not credited with such a thoughtful scheme of improving morality of the The third theory does not take the facts in order: the absence of sexual attraction is a result rather than the cause of prohibition; for example, animals do not betray such repulsion, and in many religious orgies of India, even at present, no scruples are felt in sexual intercourse within the same clan. The fourth theory of patriarchal coercion is borrowed from the beast-herds, where the strongest animal drives the younger ones away from the females. But will not the patriarch appropriate the new comers also? So the origin of exogamy must be sought for somewhere else The theory of totemic sanctily also is not supported by facts. It is not probable that the totem was regarded as divine in the period when the custom of exogamy arose. Moreover, the members of the clan were regarded as friends and equal and not as gods. In this case the clan-blood was not too sacred for sexual intercourse.

More plausible suppositions regarding the origin of exogamy appear to be these. The young men of a clan or tribe went off to seek food and thus came into contact with a new clan. Being

compelled to seek wives in their new surroundings, they might thus initiate a habit of outside marriage that would in time become general usage and 'therefore' sacred. Marriage by capture also seems to have been instrumental, to some extent, in evolution of exogamy. In ancient times warring people captured women in wars and made them This habit was hardened into instinct and even after the dawn of civilization, the fashion of marrying outside was retained, though war was replaced by mutual negotiation and the tribal army by a marriage party. Exogamy might have been introduced to avoid the jealousy and quarrel in the family also. When marriage was allowed in the family, the seme girl was desired by a number of cousins, who some-times quarreled among themselves. To prevent this trouble, the head of the family might have thought it wise to arrange the marringe of young men outside the family. Experience also taught that the marriage within the same family or clan was not desirable, as it led to the degeneration of the race. Darwin says. consequence of close inter-breeding carried on for too long a time are, as is generally believed, loss and fertility. of size, constitutional vigour, by a tendency of accompanied sometimes malformation".80 Thus racial eugenics required

^{89.} Variation of Animals and Plants under Domestication, London, 1868.

that marriages should take place outside the clan. But we cannot assert that there was only one cause at the root of the custom of exogamy. In different localities, under different circumstances, the causes must have varied considerably, and at such a distance of time we cannot be very positive in our speculations.

It cannot be said how far the above causes were applicable in case of the Indo-Aryans, who at the dawn of history were sufficiently advanced in civilization. It is also a great wonder how this institution sprang up into existence all of a sudden in the Indo-Aryans. Among other Indo-Germanic races, the bar is nowhere prevalent at present. The probable source of this custom seems to be the contact with, and the assimilation of, the Dravidians among whom like many other tribes this custom was strictly observed.

The word "Gotra" in its modern sense is not known in the Vedas, though it occurs in the sense of a cowpen. The earliest mention of this word in its technical sense is to be found in the Chāndogya-Upaniṣad where the teacher of Satyakāma Jāhāli asks his Gotra. We find frequent use of Gotras in the Buddhist and Jain literature, for example, Mānava, Vasiṣṭha, Gautama

^{90.} Roth, quoted in the Vedic Index, i. pp. 235, 236, 240. 91, iv. 4, 1.

etc. It seems that by the time of the Buddha, the Gotra system was an established institution.

But the idea of "Kula" or family was there even in Vedic times. So for as prohibition of marriage with near relatives is concerned, we come across the lively discussion between Yama and Yami in the Rgveda.92 which shows that, though marriage with a near relative may have been common in early times, it was falling into disuse in the later Vedic period. The moral, however, given by Yama against such marriages does not speak any horror. But the family prohibition did not go too far. There is a passage in the Saturatha Brāhmana athat refers to the union of brothers and sisters in the third or the fourth generation. Harisvāmin, the commentator on the above Brahmana says, in the way of illustration, that one Kanva married a girl in the third generation. In Surastra, there are instances of marriage in the fourth generation. The prohibition of marriage in one's Pinda also does not seem to be in force in the Vedic period. In the Khailika hymn (VIII) Indra is invoked in the way which shows that daughters of maternal uncle and paternal aunt could be married.94

^{92.} x. 10.

^{93.} इटं हि चतुर्थे (पुरुषे, दतीये पंगच्छामहे । і. 8. 3. 6.

^{94.} भाषा हीन्द्र पथिभिरीलितोऽभि यह्मिमं नो भागचेयं जुबस्व । द्वप्तां जहुमीतुरूस्येव योषा भागस्ते पैदस्यसेमी वपामिष ॥

In the Brāhmaņas, all sorts of speculations were a pace, but there is not a single reference to the institution of Gotra. Though it is a negative evidence, but coupled with other facts it is of a great significance. Vedic rituals are not connected with Gotra Sacrificers have not to choose only those hymns that were composed by their own Gotra-Krts. The Apri hymns are the only exceptions; but this is the view of the Srauta Sūtras only and the Yajurveda does not lay any such restriction. Thus Gotra was not as yet much consulted in the matter of religious ceremonies.

Prohibition of marriage within the Prayara is first found in the Grhyasūtras, but there is no prohibition Sagotra similer of marriage. Apastamba, Kausika, Baudhāyana and Pāraskara, all avoid Prayara but not Gotra, 95 From the time of the Dharmasūtras, however, Sagotra and Sapinda marriages are being prohibited. Vasistha prohibits Sagotra marriage. 96 But the range of Gotra was still very limited and marriage was possible beyond the seventh generation of the father and the fifth of the mother. According to the Apastamba Grhyasutra, 97 however, the limits of Gotra were extended. It could go too far and was not

^{95.} The Gotrapravaramanjari by Kegava.

^{26.} V.D.S.

^{97.} iii, 10.

co-xtensive with the seventh generation of the father.

The institution of exogamy seems to have been established subsequent to the beginning of the Christian era. Almost all the metrical Smrtis declare the marriages within the Gotra, ipso facto, invalid. Such marriages could not be legalized, nor the children born of such wedlocks. But there seems to be still some leniency about marrying a girl within the Gotra One Smrti prescribes only an ordinary atonement for marrying a girl within the Gotra, while later on the marriage is nullified and the punishment is very sever.

The later writers on Dharmaśāstra are dead against Sagotra and Sapinda marriages. They prohibit not only such marriaget but try to explain away ancient statements that might go against them. For example, they say that the invocation to Indra in the Khailika hymn is not a Vidhi (rule) but an Arthavāda (praise); if it were a rule, incest would become permisssible. Again they declare that the passage in question refers to children born from Asajātīya marriages. Some

^{98.} असिवण्डा च या मातुरसगोत्रा च या पितुः । सा प्रशस्ता द्विजातीनां दारकर्मीण मैथुने ॥ M. S. iii. 5.

^{9&}quot;)- परिणीय सगोत्रा तु समानप्रवरां तथा ।
स्वार्ग कुर्योद् बिज्ञस्तस्यास्ततः चान्द्रायणं चरत् ॥ Quoted by Gadadhara ->
on P.G.S. i. 4-3.

ingeniously explain that "of the maternal uncle" and "of the sister of the father" do not mean the daughters of the maternal uncle and the paternal aunt but they mean Matrsadrsamukhi and Pitrsadrsamukhi, that is, girls whose face is like that of the mother and the father Viramitrodaya 100 and the Smrtichandrikā 101 take a bolder step and say that the above passage contains "an example not to be followed". "Drstodharmayyatikrama". These writers flourished in a time whem Sagotra and Sapinda marriages became extinct. In order to give this institution a hoary antiquity they attempted to explain away the passages which might prove stumbling blocks in their way. Apararka followed quite a different line of argument. He offers an altogether different meaning of the above invocaton. "O Indra, invited by your devotees come to the sacrifice and enjoy your share. We offer vapa, fat, as disinterestedly as the Matulayosa (daughter of the maternal uncel) and the Paitrsvaseyi (daughter of the paternal aunt) are offered in marriage without the least desire of self-appropriation."102 He quotes the Brahma-Purana, prohibiting Sagotra marriage, with cow-slaughter, as Kalivariya.

^{100.} V.M.S. vol. II.

^{101.} S. C. Anlika, Vivahaprakarana.

^{102.} On Yaj. S. I. 55.

"prohibited in the Kali age". These facts show that the prohibition of Sagotra marriage was an accomplished fact during the time of the commentators and the Nibandhakāras. Since then it has been followed in the Hindu society with every case.

- (b) Just as exogamy is strictly observed among the Hindus so is endogamy an established institution of theirs. All the Smrtis enjoin that a twice-born should marry a girl of his own caste. This is but natural and may have been the general rulee ven in early times, but it could not have been strictly observed, as the caste system was not firmly established.
- (c) Hypergamy. During the Vedic times, inter-marriages between several castes were much easier. It is difficult to believe how the freedom of social intercourse was given to young men and women, in popular gatherings and private company, if there were any real bars to intercaste marriages. Intercaste mariages generally took the form of hypergamy. Men of the Rgvedic priestly class are often stated to have married into royal families, as Chyavan Śyāvāśva or Vimada did. 104 Perhaps, the greater prominence of hypergamy is due to the records preserved by the Brahmans, who generally

^{103.} उद्वहेत द्विजो भार्यो समयो समयान्वितास् । M.S. iii. 4. 104. R.V. i. 112-19; 116. 1; 117. 20; x. 39.

passed over the Kşattriyas, marrying Brahman girls. Still, there are some instances of such marriages. For example, king Svanaya Bhavayavya's beloved wife was an Angirasi 105 The Atharvayeda 106 glorifies the Brahman as the best husband for women of all other classes, though from the same text it can be inferred that the Brahman women. sometimes, held opposite views and they had to be reclaimed from the persons of other classes, with the help of king. 107 Vaisiputras are known to the early Brahmanas. 108 The connexion of an Arva with a Śūdrā girl is made the subject of joke in courts and priestly circles, as is known from the Yajurveda. 100 Such marriages must have been frequeent, and respectable legal and personages, like Auśija, Kavasa, Vatsa etc. sons of Dasi, or Sudra mothers. 110 The frequent use of the word Dasi as compared with that of Dasa, in Vedic texts, shows that Dasis came into contact with their Aryan masters as a result of the conquest and subjugation of neighbouring tribesmen; so Dasiputras became very common in the Aryan society.

```
105. lbid. i. 126.

106. A. V. V. 17. 8. 9.

107. lbid.

10°. T. Br. iii. 9. 7. 8; §. Br. xiii. 2.

109. V. Sans xxiii. 30. 31; T.S. vii. 4.19. 2-3.

110. R.V. i. 18. 1; i. 112. 11; P. Br. xiv. 11. 16.
```

(d) Pratiloma. A few cases of Śūdra-Ārvā connexion are also recorded in the Vedic texts. A Yajurveda Samhitā¹¹¹ mentions the word "Avogu." which, if it is connected with the later Avogava. may mean the Arya woman (a Vaisya) married to a Sudra 112 This interpretation of the Vedic text is supported by the evidently old tradition recorded in the Aśvalayana Grhyasūtra. 113 that the family slave, equally with the brother-in-law of the widow, could lawfully marry the widow of his master. Other Yajurvedic texts refer frequently to such cases which points to the beginning of such earlier period. In the intermixture in the Atharvaveda114 a charm is directed against a rival lover or one's wife's paramour who is referred to as a Dasa, winning her love by sheer physical strength.

Thus the above instances evidently show that Anuloma as well as Pratiloma connexions wero known and permissible in the Vedic times, though they may not have been very common.

(e) Later History of Inter-cast Marriage Later on inter-caste marriage though tolerated was not encouraged. During the

^{111.} Vaj S xxx, 5.

^{112.} शूद्रादायोगवः क्षता चन्हालश्चाचमीनृयाम् ।

वैश्यराजन्यविष्ठास जायन्ते वर्णसंकराः ॥ M.S. x. 12.

^{113.} iv. 2. 18.

^{114.} A.V. ii. 5. 6.

Grhyasūtra period the general rule was to marry a girl of the same caste Hypergamy, however, was recognized, though a Sudra wife was not liked. Pārashara¹¹⁵ says, "A Brāhmaņa can have three wives, a Rājanya two and a Vaisya one. According to some, all can have one Sudra wife also, withaut recital of the Vedic verses." The Dharmasūtras and the early Smrtis all allow to marry a girl rfom the lower castes, though such cases were not many, and generally they were not esteemed. declares, "Among the twice-born a girl of the same caste is commendable for wifehood. But for those who are given to lust, girls from other castes can also be had in order". All these scriptures are against the marriage of a low-caste man with the girl of a higher class.

An indirect light is also thrown on the problem of the inter-caste marriage from the Smrti literature. The Dharmasūtras and the Smrtis make provision, for Aśauca caused by the death of the relatives of different castes, which indirectly proves the existence of intercaste marriages. In the partition of properties, sons born of mother belonging to different castes, receive their shares. Here, too, Dharmaśāstra contemplates the

^{115.} i. 4. 9-12.

^{116.} सबर्योप्रे द्विजातीनां प्रशस्ता दारकर्मेणि । कामतस्तु प्रकृतानामिमाः स्युः क्रमकोऽवराः ॥ भ.८. iii. 12.

possibility of on inter-caste marriage. A student is enjoined to salute the wives of his teacher, coming form lower castes, from a distance and not to touch their feet. It is presupposed that the gurus could have wives from different castes and it was, in no way, derogative to their position In adoption a Vijātīya child could be adopted. All these side-lights prove the existence of inter-caste marriages.

marriages were current That the inter-caste as late as in the mediaeval period of indian history is evident from the concrete cases recorded in the Sanskrit literature. Bāna had two Pārāśava brothers born of a Sudra ster-nother. 117 The wife of Rajasekhara. Avantisundari was a Ksattriya girl.118 Kalhana in his Rājataranginī 119 describes the marriage of the sister of Samgrāmarāja with a Brāhmana. In the Kathā-Saritsāgara, 120 we have a number of instances of inter-caste marriages. A king asks his commander-in-chief to search a husband for his daughter, who must be either a a Brahman or a Ksattriya. At the Svavamvara of Anangamtai, suitors of all the castes assembled together, which shows the possibility of a marriage between different castes. Again, we get a Brahman

^{117.} The Harsacharit 1. I.

^{118.} The Kavyamimamsa. I.

^{119.} vii. 10-12.

^{120,} xviii, 2. 65,

marrying a Ksattriva girl and the sentiments of the pact leaves no doubt that such marriages were regarded still desirable. "The marriage between the princess and the Brahman youth was for the glory of each other like the union of the Goddess of Larning and Discipline,"121 In the Bank inscription of Jodhapur, the founder of the Pratihara dynasty is described to have married two wives, one Ksatriva, the other Brahmani. of Vākātaka According to the inscription Hastibhoja, a Brahmana Somadeva married a Ksatriva wife in accordance with Sruti and Smrti.122 Such was the state of affairs during the first millennium of the Christian era. The custom was regarded as "sanctioned by the Sruti and the Smrti". These instances are very valuable, as they are incidental. Even the Puranas, while dealing with the Kalivarjyas, do not include the intercaste marriage the list. The Mitakşara on the Yajñavalkaya Smrti¹²³ and the Dāyabhāga, both recognize the validity of intercaste marriage. The cases of Pratiloma marriage are very rare and they do not find literary mention.

(f) Intercaste Marriage forbidden. But a time came when inter-caste marriages were not

121. तयोश्तु सो अमूदाजेन्द्रपुत्री विग्रेन्द्रपुत्रयो।

संगमोऽन्योन्यशोभाये विद्याविनययोरित ॥ The Kathasaritsagara xxv, 171.

122. Epigraplhia Indica

123. II. 122.

only discouraged but totally forbidden. Even in the time of the Manu-Smrti,124 marriage with a Sūdra wife was scandalous. The later Smrtis unanimously forbid marriage with a Sudra, and excompunicate a man marrying her. The sinner was threatened with the fire of hell. In course of time, the same abhorrence was shown to the marriage between the upper three classes also. Manu¹³⁵ calls intercaste marriages lustful later on develops the fictitious theory of the Varnasamkaras, giving low social status to the children born of intercaste unions. 126 The logical consequence of this tendency was that none was allowed to marry beyond his own caste, and this process at present is complete. Now, among the Vaisyas and the Sūdras, not only the Varna distinction but even sub-caste distinction respected in a marriage alliance. The same tendency has also manifested in the prohibition of interprovincial marriages.

There were different causes responsible for the confinement of marriage within one's own

^{12&}lt;sup>‡</sup>- हनिजातिस्तियं मोहादुद्वहन्ते द्विजातयः । कुलाम्येव नयन्त्याशु ससंतानानि शृहताम् ॥ iii. 15.

शृद्धां शयनमारोप्य व्राम्हको यात्यक्षोगतिम् ।
 जनयत्वा सुतं तस्यां व्राह्मग्यादेव होयवे ॥ iii. 17.

^{125.} iii. 12.

^{126.} M.S. x.

First of all there was the race-complex. Owing to the difference of culture and colour, men desisted from and women choosing a wife or husband from a lower race. This was at the root of prohibition of marriage between an Arva and With the development of the rigidity a Sūdra. system, marriage of the caste between the twice-born also declined, as the standards of their life were different . But besides the standard of living, caste superiority, born of attaching too much importance to the birth of a person, was also instrumental in discouraging the system of inter-caste marriage 1 2 6 *.

(g) Examination of the Family. In addition to the consideration of the Varna, the particular family to be related was also thoroughly examined. According to the Āśvalāyana Grhyasūtra,¹²⁷ "first of all the family should be examined, both from the mother's and the father's side". Manu¹²⁸ says, "A man of a noble family, in order to increase the excellence of his own, should always make relation with men of noble families, and should shun the ignoble ones". In later

¹²⁶a. Under the impact of modern education inter-caste and inter-religious marriages are again being revived.

¹²⁷ कुलमप्र परीक्षेत माहतः पितृतश्चेति । i. 5.

¹²⁸ बत्तमै कत्तमो नित्यं सम्बन्धानाचरेत्सदा । निनीषुः कुळमुत्कवंमधमानधमांस्त्यजेत् ॥ Quoted in V.M.~. II. p. 5. 87.

times the importance of the family so increased that the theory was being advocated that the girl, in marriage was given to the family and not to an individual. In the case of the Brahmans least, family was the only consideration. comparison with the family, even the learning was dispensed with In the opinion of Visnu, 120 "of a Brahmana, only his family is to be considered. not his Vedas or learning. In the gift of a girl and Śrāddha, learning does not Yājnavalkya¹⁸⁰ explains Kulinatā family-reputation as follows: "Families of the Srotrivas famous from ten generations (are called good ones)." The commentary on this runs, "The family of those is to be taken as good, who are famous from five generations, both from mother's and father's side, and are reputed for their learning and character131".

. The most esteemed families were those noted for their good deeds, learning and morality. "Those should be always made relatives, who are pure from their deeds done in accordance with the

^{129.} ब्राह्मणस्य कुलं प्राह्मं न वेदा: सपदक्रमा:। कृत्यादाने तथा श्राह्मे न विद्या तत्र कारणम् ॥ Vişņu, quoted in V.M.S. vol. II. p. 585.

^{130.} दश्चपुरविष्याताच्छोत्रियाणां महाकुलात्। 1.54.

^{131.} पुरुषा एव पूरुषाः दशिनः पुरुषैः मादृतः पश्रितः पश्रितः पश्रिति विक्रशृतं वस्त्रातः । विज्ञानेश्वरः, 1bid.

injunction of the Sruti and the Smrti; who are born in good families and observe unbroken Brahmacarya; who are related to noble families and have risen to eminence; who are contented, gentlemen, agreeable, saintly and equitable; who are devoid of greed, attachment, envy, pride and infatuation; and those who are not given to anger and are always tranquil in their minds'. 132

On moral and physical grounds many families were prohibited. In the opinion of Manu. 133 these ten families, howsoever rich they might be, should be avoided. They are-one without good deeds: without great men; without Vedas; hairy; and suffering from pile, consumption, dysentery. epilepsy, white leprosy and leprosy proper. Families suffering from, or infected by, contagious disease were also to be shunned. Yama 131 prohibits the fourteen kinds of families on almost the same grounds, adding a few new details. The new objectionable families are those, whose members are either very tall or very short; either very white or very black; possess either less or extra number of limbs; who are very passionate and suffer from jaundice etc.

The moral objections were the following: "Those families should be avoided with care, the

^{132.} M S. iii. 6; iii, 17.

^{133.} Ibid, iii, 6,

^{134,} Quoted in V.M.S. vol. II, p. 58.

members of which are thieves, cheats, impotent, atheists, living on objectionable means, deformed always bringing enmity with brave persons, enemies of the state, always dining at funeral feasts, cowards and ill-reputed; the women of which are either barren or produce only female issues and try to kill their husbands. 135

The reason for the utmost care spent on the examination of the family was primarily eugenic. The lest possible progeny was desired and for it physically, mentally and morally fit matches were necessary, as the children inherit the good or bad qualities of their parents. Harita says on the point, "Offsprings are born according to the families". Manu 13: opines in the same strain, "The children follow the character of either the father or the mother, or the both. An issue of bad origin cannot attain the proper condition." In order to save the family from degeneration, one had to be very cautious in selecting a match. "The good families fall to ill fame etc. from bad marriages, disappearance of the religious duties

^{1. 5.} Mani, I. d.

^{1:0.} वृत्वानुह्याः प्रमा समवन्ति , ibid.

^{137.} पितुवी भजते शीलं मात्वीभयमेव वा ।

न ऋथञ्चन दुर्योक्तः प्रकृति स्वानियच्छति ॥ Manu, Ibid.

^{ा.} मानुस्तन् भजते पुत्रः कन्यका राजते पितृन् । यथाशीसा सरमाता तथा शोसा भवेग्नृष् ॥ \ yāsa, ibid.

and the non-study of the Vedas 1350. Domestic felicity was another object in view while selecting the particular family for marriage, as the culture of a family counts much in such affairs.

(xi) The Marriageable Age

After the consideration of the Varna and the family, the bride herself was examine!. The first consideration was her age. In the Vebic times, as it is evident from the marriage hymns 139 the Rgveda and the Atharvaveda, the parties to marriage were grown up persons competent to woo and be wooed, qualified to give consent and make choice. The bridegroom was supposed to have a house where his wife could be mistress, even in case his parents, brothers and sisters, for some reasons, happend to live with him, thus giving her position of a supremacy in the household.1+0 This could not have been possible in the case of a childwife. The Vedic rituals presuppose that the married pair were grown up enough to be lovers, man and wife, and parents of children, 141 Almost

^{138.} कुबिवरहै: कियाओपैबेंदानध्ययनेन च ।
कुलान्यकुलता यान्ति ब्राह्मणातिक्रमेण च ॥ M.S. iii, 63.
149. R.V. x. 85; A.V. xiv. i, 2.
140. सम्राह्म्येषि इवशुरेषु सम्राह्म्युत देवृषु ।
ननान्दुः सम्राह्म्येषि सम्राह्म्युत स्ववद्याः ॥ \.V. xiv. 1. | 1
141. R.V. viii. 55, 5, 8.

at every step, formula are repeated showing their immediate fitness for procreation; and hand-grasping and consummation are the essential parts of the Vedic marriage. These all go to show that marriage took place when the girl had attained her puberty.

We have many references in the Vedas to unmarried girls who grew old in the house of their fathers. 142 The maidens growing up in their father's home mixed with the youth of the village.143 In Rgvedic times no girl was married before she had reached the womanhood. She must be fully developed physically in her father's house (Pitrpadam Vyaktā) before her marriage could be thought of. 141 Surya, the daughter of Surya, waslgiven away to Soma in marriage, only when she became youthful and yearned for a husband.1145 Ghoşā, the lady Rşi married when she had nearly passed her youth. The virile young man (marya) is normally a lover, constantly in the company of youthful maidens (Yuvati), embracing (Kanyā), and flattering (Yosa)146. On the other hand the young maiden is also engaged in the midst of a number of suitors trying her best to please and

^{142.} R. V., i. 117, 7; ii, 17, 7; x, 39, 3

^{143.} Vedic Index. ii. p. 485.

^{:44.} R. V. x. 85, 21, 22.

^{145,} Ibid. x. 85.

^{1+6,} Ibid. iii 31, 7; 33, 10; x, 96, 20,

attract them. Ladies were competent to arrange their own marriages. We get various charms and spells in the Rgveda and the Atharvaveda compelling the love of a man or a woman. 147 lover seeks to send the entire household to sleep when he visits his beloved.148 Tn Atharvayeda 149 a Kumāriputra (Kānīna. according to Mahidhara) is mentioned, which indicates that a girl could bear children before marriage. These evidences hardly leave the bride and the doubt about the fact that bridegroom both were grown-up before marriage

There are only a few restrences of doubtful character to the existence of child-marriage in the Vedic times. "One might adduce in the savour of the existence of child-marriage the Itihāsa (story) related on the obscene verses, Rgveda, I. 126. 6.7. Here Bhāvavya invited to the enjoyment of love, laughs at his spouse Romaśa believing that she is still immature. On this Romaṣā invites him to convince himself of the country adding that she knew that the intercouse before puberty was forbidden by the law. But apart from the fact that these passages favour the general prevalence of marriage with mature girl, the story conveys too

^{14.-} Ibid. x. 145; A.V. iii. 18. ii. 30; ii. 36; iii. 25; vi. 8. etc.

^{148.} A.V. v. 28.

^{149.} V. 28.

much the impression of being a late invention occasioned by an etymological play on the name Romaśā." Another possible (?) reference to an early marriage is in the Chhāndogya-Upaniṣad (I. 10. 1) where a poor Brahman teacher adopts the life of a beggar with his Ātikī wife. The mediaeval commentators give Ātīkī a fanciful sense of Ajātapavodharā etc. which evidently reflects their own dislike of the idea that a Brahman teacher's youthful wife should go about freely. It should be noted that Ātikī is not a proper name, and it has to be taken as an adjective. Its only rational interpretation would be "fit for or used to wandering life" i. e. hardy and patient

The Grhyasūtra marriage rituals also show that marriage was generally arranged after the girl had attained her puberty. The consummation of marriage could take place immediately after the nuptial ceremonies. According to the PāraskaraGrhyasūtra¹⁵⁰ th married couple "for three days should not eat saline food, should sleep on the ground and should not cohabit for a year, twelve nights, six nights or at least three nights." The last option speaks of the maturity of the bride. Baudhāyana¹⁵¹ contemplates the possibility of the bride's being in her monthly

^{150.} i. 8. 21.

^{151.} iv. J. 16.

course at the time of marriage. There was no second marriage system in the Grhyasūtra period. which proves the existence of child-marriage. Thus the instructions regarding the period of continence after the removal to the husband's house has taken also regarding the necessity of consummating marriage after the expiry of time can only refer to a grown-up girl. This was the general rule, but a tendency of lowering the marriageable age can be marked in the later Grhyasūtras. Gobhila 152 and the author of the Mānava Grhvasūtra 153 declare a Nagnika to be the best. It shows that in their time marriages, though still customary, had fallen into discredit.

During the periods of the Rāmāyaṇa and the Mahābhārata also, girls were grownup at the time of their marriage. In the first chapter of the Rāmāyaṇa it is described that after the brides came to Ayodhya, they, having paid due respects to the elders, lived merrily with their husbands in seclusion, which presupposes post-puberty marriege. 1534 Sīta, again, says to Anasūyā, in the Rāmāyaṇa, "My father, having seen me of

152. ii. 1. 153. i. 7. 12.

158a. अभिवाद्याभिवाद्यांश्च सर्वा राजसुतास्तथा । रेमिरे मुद्दिता सर्वा भन्ने भिः सहिताः रहः ॥ । . 77. 14.

marriageable age, became very anxious and pulled down like a man who has lost his wealth After a long time, the illustrious Rāghava came here with Visvamitra to see the Yajna (here Dhanuşa Yajna)". 1536 The above statement shows that a girl could wait for a long time after her puberty for suitable match. In the Vanakanda, however, it is put in the mouth of Sita that, when Rayana went to kidnap her, she was eighteen and her husband twenty-five and that they had spent twelve years at Ayodhya. Thus, the age of Sita is brought down to about six years at the time of her marriage. But it should be noted that the opic was recast many times and the verses in question are later interpolations, quite inconsistent with overwhelming evidences to post-puberty Bhavabhūti, in marriages. his Rāmacharita154, simply reflects the ideas of his age when he bases the description of Sita as child-bride on the above text of the Ramavana.

The Mahabharata, equally with the Ramayana, offers evidences in the favour of the mariages of grown-up girls. On hearing the Gandharva marriage of Sakuntala, Kanva expresses his

¹⁵³b. पतिसंगोगसुलमं वयो दृष्ट्वा तु मे पिता। विन्तामभ्यगमदीनो वित्तनासदिवाधनः ॥ etc. 1. 119, 34,

^{154.} He describes Sita as a child, playing lefore her mothersin-law (Act 1. 37; I. 20).

sentiments, "O pure-smiling one, many menses of yours went in vain. Now, you have become fruitful. You have committed no sin. 154a", In the Umā-Mahesvara dialogue, a girl who has attained her pubrity is called fit for marriage. "A girl, who bathes after her menses, is called pure. The father, the brother, the mother, the maternal uncle and the paternal uncle should give her away in marriage. 155" Even in the later classical Sanskrit epics the same tradition is maintained. In the Sanskrit dramas the main theme is a love intrigue or a lovemarreiage, which could only have been possible in the case of gorwn-up matches.

In subsequent times, the marriageable age of the bride went down lower and lower. There were many causes that conspired to bring about this state of affairs. After the complete subjugation of India the life of the Aryans became ease-loving and luxurious. They became supreme in the country and began to enjoy life in its full profligacy. This led to an early sexual life. The stoppage of Vedic study and the Upanayana of girls also removed the restrictions of a disciplined and chaste life under teachers.

¹⁵⁴a. ऋत्ववो बहबस्ते वे गता व्यथा शुनिस्मिते । सार्थकं साम्प्रतं होतस च पाप्माऽस्तितेऽनचे ॥ M. B. I. 94. 65. 155. M. B. Anu. 28(, 6.

٠,

But there were other causes also that helped this process. From the third or the fourth century B. C. the foreign invasions of India began. Greeks, the Bactrian, the Parthians and the Scythians who were physically stronger but less civilized than the Indians, occupied North-West provinces of India. position of woman was very low among these peoples and she was regarded as an article of enjoyment. The social life of the Hindus was endangered an influenced by these onslaughts. Perhaps, for safety and fashion both they le an early married life.

The Dharmasūtras that were reduced to writing about 500 B.C. onwards clearly even e the tendency of lowering the marriageable age of the bride. They generally expect that a girl should be married before she attains her womanhood. But they permit her to wait for sometimes if her marriage was not arranged by her guardians at the proper time. Vasistha¹⁵⁶ and Baudhayana¹⁵⁷ allow three years and Gautama¹⁵⁸ and Visnu¹⁵⁶ three months. Though it was desired that marriage should take

^{156.} कुमारी ऋतुमती त्रीणि वर्षाण्युदीक्षेत् । V.D.: xvii. 59.

¹⁵⁷ त्रोगि वर्षाण्युदीक्षेत कुमारीऋतुमतो सती । B.O.S. iv. I. 14.

^{158.} त्रीन्कुमारो ऋत्वतीस्य स्वयं युज्वेत etc, G.D.s. xviii. -0,

^{159,} Vignu. D s. 21, 11.

before attaining womanhood, the Dh irmasūtras are silent. about sin resulting from the late marriage, and they do not inflict stigma and threats the guardians of a grown-up girl, whi:h common with the later authorities. It. that marriages were generally arranged before sixteen.

Different stages in the evolution of the custom of child marriage can be traced in the Smrti literature. In the one and the same law-book we find passages which see no offence in marriage between adult, and others which recommend child marriage. It can be accounted for only when we suppose a gradual transition from the Vedic custom of late marriage to an increasing extent of child-marriage

In the much-discussed passage in Manuilla of the more importance is attached to the question that a father must give his daughter at all events to a suittor of an equal caste and superior qualities than to the problem whether a girl at marriage should be mature or not: "Let the father give the girl, even if she be not yet marriageable, to a suitor who is high born, handsome and belonging to an equal caste". According to the regulation

^{150.} उरक्रष्टायाभिकाय बराय सहसाय व । अप्राप्तामिक तो तस्मै कन्यां क्याययाक्ति ॥ ix . 38.

"Let a girl, even she has reached maturity, remain till death in the house of her father, rather than that one should ever give her to a husband lacking the high qualifications 1619 We, again, find in the Manu-Smrti:162" Let a girl wait for appropriate suitor for three years after commencement of first menses, from then onwards let her seek a husband for herself from an equal caste". But although in these verses emphasis is laid on the choice of a suitor from an equal caste, yet also on the one hand marriage before puberty is represented in "Apraptamapi" as the exception and on the other hand "Trini" etc. 'three' expressly admit that if an appropriate suitor be not found, marriage until after the commencement of be postponed menses and may even take place a long And when Manui.68 shortly thereafter. afterwords lavs down that a man of thirty years shall marry a girl of twelve, and a man of twenty-four a girl of eight years, and quickly too if law is in danger, perhaps, this

^{161.} काममामरणात्तिष्ठेद्गृहे कन्यर्तुमस्यि । न चैवेनां प्रयच्छेत् गुराहीनाथ कहिँचत् ॥ ix. 89.

^{162.} त्रीण वर्षाःयुद्धित कुमार्यृ तुमती सती । ऊर्ध्वन्तु कालादेतस्माद्विन्देत सहर्गं पतीम् । ix. 90

^{163.} ix. 54.

verse can be regarded as advocating hastened marriage even with a girl who is under age.

But when we come down from the time of the Manu-Smrti to the later periods. find regulations which unconditionally child-marriages. In the Baudhavana 164 it stated that "To a virtuous, pure husband while she girl should be given ia atill immature: even from an unworthy man should not be withheld if she has attained womahnood." The strict rules regarding marriage before the commencement of puberty fact that gaind additional force from the disregard of it was represented as accompanied by evil conseq ences to the guardians of the girl. While Manu¹⁰⁵ is content to characterize the father as blameworthy who does not give his daughter in marriage at the proper time, it is stated in Vasistha, 166 "For commencement of puberty let the father give his daughter in marriage while she is going about naked. For if she remains at home after the marriageable age sin falls upon the father"

164, Quoted in V.M.S. vol. II.

^{165.} कालेडदाता पिता वाच्यो वाच्यश्वातुपयन्यति: ।

मृते भर्तीर पुटास्तु वाच्यो मातुर(क्षिता ॥ 11 ix. 4.

^{166.} प्रश्चेक्षरिनका कन्यापृतु हाता भयात्पिता । ऋतुमस्यां हि तिष्ठन्यां दोषः पितरमु कति ॥ The √.S. xvii.

In still later periods the dread of postpuberty marriage Lecame so terrible that the Smrtis brought down the marriageable age still lower. They divide the marriageable girls into five classes: (1) Nagnikā or naked, 2 Gauri, eight years old, (3) Rohini, 9 years old, (4) Kanyā, years old and 5) Rajasvalā, above ten years. 166. Nagnikā was regarded as the best for marriage. Some authorities give ludicrous prescription. For example, a later interpolation in the Mahabharata says, "The father give his daughter at her birth to a suitable husband. Having given her away at the proper time, he attains merits".167 In the opinion of the Brahmapurana 168 also a girl should be given in marriage while she is quite a child: "The father should give his daughter to a handsome husband while she is a child; there he attains his goal; if not, sin falls on him. By all meins he should marry his daughter between four and she does not While know womanly bashfulness and plays with duet, she should be

¹⁶⁶a. The Sarvasamgraha quote 1 by Gadadhara on P.G.S. i. 4, 8, Y.S. i. 22; S.S. i. 67; P.S. vii. 6

^{167.} जानमात्रा सु दातव्या कन्यका सदशे वरे । काले दत्तासु कन्यासु पिता धर्मेग युज्यते । अनुवायन, 33.

¹⁶⁸ यायरसञ्ज्ञां न जानाति या श्रक्ती द्वति पांशुभिः । तावरस्वयां प्रदाश्वयां नो चेरियबारसाम तव ॥ Un ipter 1 ३.

given in marriage, if not, the father falls to an evil state".

The hold of child-marriage became so strong that the commentators, who flourished in the mediaeval and the Muslim periods of Indian history, tried to explain away ancient passages in the favour of adult marriages. For instance, they say that the verses like "one should remain unmarried if a suitable husband is not available etc". do not increase the age but they emphasize the suitability of the match.

When did this change occur cannot precisely ascertained. Most probably it took place about the beginning of the Christian era. First, it did not appeal to all the sections of the Hindu society. In the Manu-Smrti the Gandharva and the Raksasa forms of marriages are recognized. In the and epics grown-up matches are dramas mentioned. But, as already pointed out, the Hindus were influenced by the foreigners who conquered the North-western parts of India. During the Gupta period, however, there was national awakening and the security of life, so adult marriages were revived and they continued up to the advent of the muslims. The conquest of India by the Mohammadans, again, made the life of the Hindus insecure. and the influence of the Muslim culture itself

was towards the lowering of the marriageable age of a girl.

But besides the danger and influence of the foreign conquest of India, there religious belief also which changed of the Hindus about idealogy marriage. Marriage, in course of time, came regarded as a gift of the girl by the father to her husband. A gift is given once and should not be repeated; moreover, a thing already enioved should not be given in gift; its disregard Unfortunately the mythical gods. sinful. Soma. Gandharva and Agni who were believed to help the physical development of a girl, 168. came to be held as the injoyers of her person So the religious father of a girl became anxious to give her away in marriage befor she was enjoyed by these gcds. A Nagnika was preferred for this very reason.

At first the age of the bridegroom was not lowered with that of the bride, as its danger and

16 a. सामस्य जाया प्रथमं गन्धवंस्ते परः पतिः।

हतीयोऽन्निष्टे पतिस्तुनीयस्ते मनुष्यत्राः ॥ R.V. x. 85. 4% V.S. reproduces the above passage and interprets it as follows.

पूर्वे सियः सुरैर्भुक्ता गोमगन्धर्ववृद्धिभः । गष्छन्ति मानुषात् प्रथात् नैता दुष्यन्ति धर्मैतः ॥ तासां क्षोमो ददष्छं।चं गंधर्वः शिक्तितां गिरम् । भगिष्य स्वेभक्षत्वं तस्मात् विष्कस्मषा सियः ॥ religious need was not felt. But when like girls they also did away with the Āśrama system, their marriageable age fell down. In course of time, in order to make suitable matches, the age of the boy was brought down with that of the girl.

Although these sacred regulations received ever wider acceptance and finally became essential orthodox marriage, marriages at an advanced age must have been common for centuries till about the middle ages. Local differences also must have been there, as they are at present. Otherwise it will be difficult to explain the disregard of this custom in the Sanskrit dramas, epics and the mediaeval Rajput customs of grown up marriages. The early medical authors among the Hindus, have also rightly recognized that a girl does not reach the full development of her physical capacities, even in India, until she is sixteen. Suśruta 160 says: "A man in his twentyfifth but a girl in his sixteen have reached the summit of their vigour, an experienced doctor ought to know that". In another passage he confirms this view with these details: "When a man who has not reached his twenty-fifth has intercourse with a girl who is below sixteet, the embryo dies in the womb, or if it is born it cannot live long, or lives with little vigour; therefore one

must not permit any man to have intercourse with a woman who is too young.

It is a happy sing that all the progressive opinions in India to-day are advocating the cause of grown-up marriages, and the mediaeval orthodox is passing away with the circumstances under which the custom of child-marriage arose. The Government of India have also thought it wise to enact a law, namely "The Child-marriage Restraint Act," otherwise known as "The Sarda Act" to stop this undesirable custom

(aii) Qualifications of the Bride

After the consideration of the age of the bride, her personal qualifications were taken into account. We have no particular reference to this question in the pre-sūtra literature. In the Satapatha Brāhmaṇa, however, we get a description in which an altur is being compared to a woman from which we can form an idea about the Standerd of a beautiful woman. "They praise that woman whose hips are wide, breasts are developed and loin is thin." 170 Again we find, "That beautiful young woman, sweet and emotional." When we come to the Grhyasūtras, greater details are supplied to us. The Āśvalāyana Grhyasūtra is content with

^{170.} एवमिव दि योषां प्रशंसन्ति पृथुक्षीविविद्यष्टान्तरा सा मध्ये वंत्राह्मिति । S. Br. i. 2, 5, 16.

with good external signs". 171 According to the Bharadvaja Grhyasūtra. 172 there are four considerations in a marriage-wealth. beauty, intellect and family. The more secularly minded authorities, says the author of the above Grhyasūtra, went very far and put the beauty of the bride above all "A man should marry a girl in whom his mind finds pleasure and towards whom his eyes are attracted. A girl of this type is called of good qualities What will he do with intellect?"173 But this was not the accepted canon. The more religiously minded writers preferred intellect to other considerations. "How could one put up with a woman without intellect 3174

External qualifications of a bride are more detailed in the Śmrtis. Manu¹⁷⁵ says, "Let him wed a woman, who is free from bodily defects; who has an agreeable name, the graceful gait of a swan or an elephant, a moderate quantity of hair on the body and on the head, small teeth and

^{171.} i. 5.

^{172.} बस्वारि निवाहकरणानि निक्तं रूपं प्रश्ना बान्धवसिति । i. 6.

^{173.} **अस्यां मनोऽनुरमते बक्षुश्च प्रतिपग्रते तां विद्यालुअ्थलक्ष्मीकां कि ज्ञानेन** करिच्यतीति । i. 12.

^{174.} अप्रज्ञेया हि कर्ष संवास: । i. 16.

^{175.} अन्यक्षाक्षी सीम्यनाम्नीं हैंसवारखगामिनोम् । ततुकोमकेकादशनां स्ट्रकृषिद्वहेरिस्त्रयम् ॥ V.S. iii. 10.

, ک

soft limbs". Yājñavalkya¹⁷⁶ speaks in a general way that the bride should be Kāntā or lovely. Śātātapa supplies further details, "Having married a girl whose voice is like that of a swan, whose colour is 'like that of a cloud and whos eyes are sweet and readish, a householder finds happineess". 1777

The following girls were avoided on physical grounds: "Let him not marry a maiden (with) reddish (hair) nor one who has a redundant member, nor one who is sickly, nor one e ither with no hair (on the body) or too much, nor one who is garrulous or has red eves".178 The Visnu-Purana, quoted in the Viramitrodaya, enumerates some other bodily defects of a bride: "One should not marry a woman who has beard or moustaches on her face, nor one whose appearance is like that of a man, nor one whose voice is hoarse, who speaks always satirically. A wise man should not wed a girl whose evelids do not fall, nor one whose eyesight is lost, whose thighs are covered hairs, whose ankles are projected prominent, whose cheeks are sunken, who has lost her lustre, who is suffering from jaundice, whose eyse are red, and whose hands and feet are

^{176.} I.152

^{177.} Quoted in V.M.S. vol. II. p. 731.

^{178.} M,S, iii, 8,

very thin. One should not marry a girl who is a dwarf on very tall, who has no eye-brows, whose teeth are very rare and whose mouth is terrible". 179

Awkward and inauspicious names were also a disqualification in a girl. Manu 180 declares. "one should not marry a girl who is named after a constellation, a tree, a river, a low-caste man a mountain, a bird, a snake, a slave, nor one whose name inspires terror". The idea underlying this prohibition seems to be this, that these names were originally current among the uncultured, rude aboriginal forest-dwellers whose mode of living and contact, both, were avoided by the civilized Arvans. Afterwords these very names were refined and given to girls of respectable families. Ultimately the prohibition was removed. Apastamba 181 forbids to marry a girl whose name ends in "r" or "l." most probably on the ground of phonetic difficulties. Yama 182 taboos even a girl who is named after a Vcda or a Gandharva. Perhaps a Veda was thought too sacred for a secular purpose, and a Gandharva was a

^{179,} V.M.S. vol. II, p. 731.

^{1:0,} M.g. iii, 9.

^{181.} सर्वोइच रेफ सकारान्यवर्गा: विवर्जयेत् । Quoted in V.M.S. vol. IIp. 732

^{182.} वेदनाम्नीं नदीनाम्नी शैकगन्धवैनामिकाम् । अध्यक्ष वृक्षकता नाम्नी दारार्थे परिवर्जयेत् ॥ Ibid.

representative of lust, which should not be always present with a woman in the form of her name.

Some other qualifications were also considered selecting a bride. According Vāraha Grhvasūtra 'One should marry a girl who has brothers, is virgin and is excellent even when of her clothes (Nagnikā). 183" brotherless girl was not desired on religious basis, as her eldest son should be adopted by her father and therefore the Fathers of her husband would starve for want of ancestral worship. This prohibition, later on, was not strictly observed, considerations gave bscause religious economic gain. At present people do not attach any importance to this question Virginity was required to secure a chaste and unwidowed woman. This rule was more and more strictly followed on, as the remarriage of a widow was altogether tabooed among the upper-caste Hindus. The last pualification of Nagnika has got different and in-teresting interpretations. The later Smrtikāras and commentators interpret Nagnikā, as already pointed out, as "a girl who has not attained her womanhood.1 "4" The commentator on

^{183.} X. 8.

^{181.} निरमकां तु वदेश्कन्यां यावसर्तुं मतो भवेत् । अन्यभिजाता भवेश्कन्या कुषदीना च निरमकां ॥ गृद्ध सँग्रह अपारत -V,M.S vol. II, p. 767.

the Mānava-Grhyasūtra, 185 however, while repeating the same interpretation, says "Or (one should marry) a Nagnikā who is the best." He further elucidates his remark: "One should marry a woman who proves to be the best even when she is stripped of her clothes, because even ugly women with ornaments and clothes appear charming; therefore, being naked, not all look beautiful."

In this connection it would be interesting to note the view of Sir Thomas More recorded in his Utopia that before marriage a staid and honest matron "Showed the woman, be she maid or widow, naked to the wooer...At this custom we laughed and disallowed it as foolish. But they on their part, do greatly wonder at the folly of all other nations which, in buying a colt... be so chary and circumspect that though he be almost all bare, yet they will not buy him unless the saddle and all the harness be taken off, lest under these coverings he hid some gall or sore. And vet in choosing a wife, they be so reckless that all the residue of the woman's body being cevered with clothes, they estimate her scarcely by one hand's breadth (for they can see no more than

^{185.} निकासम्म सस्तीनावाम् । अथवा निमकः श्रेष्ठ विवस्तासती श्रेष्ठा या भवेत्तामुपयक्छेत् । यहनाकुरूपाऽपि वस्तालंकारकृता मनोहारियी भवति । तहमाद्विवसा सती न सर्वा शोभते । i. 7. 8

.,

her face) and so join her to them. 186"

This custom of showing the bride naked to the wooer would not have been very common even when and where there was no seclusion of women. With the introduction of the Purdah system in the Hindus, when women became invisible to outsiders, the very demand of showing a girl became absurd, and more absurd became her naked examination.

Further, the bride should be younger (than the bridegroom), Yaviyasi and "Ananyapūrvikā" (not previously having come into physical contact with a man).187 A younger girl was matched with a grown-up man, because her physical capacities develop carlier than those of a man. two kinds of 'Anyapūrvikās' There were Punarbhū and Svairiņi. Yājñavalkay 188 explains the former as "one married for the second time whether she has come into physical contact of a man or not." The latter according to the same author is "one who, out of lust, having left her own husband, approaches another man" very prohibition shows that at one time marriage with these women was permissible under law.

^{186.} Quoied, by H. Ellis, Studies in Psychology of Sex. vol. vi. p. 102.

^{187.} Yāj. S. 1. 52.

^{198.} अक्षता च अता चैव पुनर्भृ स्संकृता पुनः । स्वैरिगी वा पति हिस्ता सत्रणे कामतः अयेत् ॥ Ibid.

though not liked by people. But later on when the standard of female chastity became very high and the widow-remarriage was tabooed, such marriages became out of question.

The last, but not the least, qualification of a bride was, that she should be a "Stri" "a woman" a potential mother. Vijnaneśvara 189 on Yājnavalkva explains the word 'Stri' as 'one examined in her womanhood in order to remove the doubt of barrenness". The main purpose of marriage, according to the Hindus, was the procreation of children, and a woman compared to a field where seed could be swon So there was no sense in marrying a woman who could not produce children. I'his consideration was based on the racial instinct of the people. In course of time, however, the idea that marriage was meant for uniting a man and a woman for social purposes rather than for exclusively racial one, gained ground, though it was not early times too. absent. in Therefore the importance of womanhood was not particularly realized. The system of child-marriage also discouraged the examination of a girl

The internal qualifications of a bride were believed to be difficult to comprehend, so

^{189.} अविज्ञुसबद्धार्थों कक्षण्यां खियमुद्धहेत्। Yäj. S. I. 52. स्थि नपुंसकत्वनिष्टृत्तमे स्त्रीत्वेन परीक्षिताम्। विज्ञानेश्वर Ibid.

people resorted to queer superstitious means to know them. The Asvalayana Grhyasūtra 190 savs. "(Internal) signs (of a girl) are very difficult to know. Therefore having brought eight clods of earth from different vlaces. one should address them with the 'Rta, the moral order was born first in the very beginning The Truth is established the moral order. Let that come to her girl is born. Let that be which the seen what is true'. After the clods were addressed thus, the girl was asked to touch a particular clod she liked Different clods different fortunes, according to poor girl was either accepted or rejected. Gobhila 191 and Saunaka 192 repeat the same test. But it seems that the test in question was not very popular as it is mentioned by no other ancient authorities The Dharmasutras. and the Smrtis do not refer to it. modern Paddhatis do not contain it. Perhaps was omitted very early as procedure.

Such were the ideal qualifications of a bride. But, if strictly expected, they would have excluded fifty percent of girls from matrimony.

^{190.} दुर्विज्ञेयाति स्वन्तानी(न । अष्टो पिण्डान्कृत्वा पिण्डानिमर्मञ्चयते । 1,5.

^{192.} Quoted in. V.M.S. vol. II p. 732.

The practice, however, must have been milder than the rules. In course of time, family and monetary considerations became so important that they overshadowed all others except virginity of the girl. When child-marriage became very common, the bridegroom, must have been very inquisitive about his mate, lost his voice in the matter automatically the examination of the neglected. Only in the Deccan came to be and the South, ancient Hindu traditions are alive to some extent and a cursory formal test of the bride takes place.

(riii) Qualifications of the Boide-groom

The qualifications of a bride-groom were equally high. Yājñavalkyā¹⁹⁸ says that a bride-groom should possess all the good qualities of a bride. So there was no concession or partiality towards the former. The first requirement of a bride-groom was the completion of his Brahmacharya. Manu¹⁹⁴ declares: "A student who has studied, in due order, the three Vedas, or two or even only one, without breaking the rules of studentship, shall enter

^{193.} ए्रीरेव गुणैर्ड्कः । Yāj. ∴. I. 55.

^{194.} बेदानधीस्य बेदी वा वेदं वापि स्थाफ्रसम् । अविप्युत्रक्षवर्यो गृहस्थाश्रसमावसंत् ॥ M.S. iii. 2.

the order of a hause-holder". He¹⁰⁵ again adds, "Having bathed with the permission of his teacher, and performed the Samāvartana according to the rules, a twice-born should marry a wife," Brahmachrya was a primary condition accepted by almost all the Smrtis.

The next important qualification of a bridegroom was his age. According to the Linga-Purāṇa quoted in the Viramitrodaya, "Before anything clse, the age should be considered and then other signs. What is the use of the signs of a man who has passed his marriageable age?" 196

In the opinion of the Varahi-Grhyas utra 197 'a bridegroom should have subdued his anger spirits". cheerful in his he Other considerations were wealth, beauty, learning intellect and family status. The latter important than the former. Gautama 198 that the bride should be given Savs who possesses learning, character, friends, man modesty". Apastamba¹⁹⁹ gives and similar

^{195.} iii. 4.

^{19).} पूर्वमायुः परीक्षेत पश्चाल्लक्षयामादिशेत् । आ.S. vol. 11. p. 752.

^{197.} विनीतकोश: सहर्ष: सहर्षी भार्यी विन्देत । x. 1; x. 6.

¹⁹⁵ विद्याचारिहयबन्धुवीकसम्पन्नाय कन्यां द्यात् ...D.S.

^{199.} बन्धु शीलकक्ष्यसम्पद्धः शुतवानरोग इति । Ap. D.S. 1, 3,20.

qualifications Yama lays down the most comprehensive qualifications of a bribe groom: "Having considered the family, character, physique, age, learning, wealth and resourcefulness-these seven qualifications of a bride groom—a wise man should give his daughter to him; there is nothing else to be considered". 200

Just as "Strītva" or womanhood was essential in a bride, so Pumsatva or potency was an indispensable quality in a bridegroom. "Women are created for offsprings; a woman is the field and a man is the possessor of the seed; the field should be given to that who possesses the seed; a man without the seed does not deserve a girl".201 "If a man is really found potent after his examinatian in potency by the signs of his own limbs, he deserves a girl".202 Nārada²⁰³ mentions fourteen kinds of impotent men who were to be avoided.

Ananyapūrvakatva or virginity so necessary in the case of a bride was not ossential in a

⁰⁰ कुलं च बीलं च बपुर्वेयश्च विद्यां च विशं च सनायताञ्च .

एतान्युखान्सप्त परीक्ष्य देया इन्या बुधै: शेषमचितनीयम् । Quoted

V.M.S. vol. II p. 75 l.

^{201.} अपत्यार्थे स्वियः सष्टाः स्त्रो क्षेत्रं नीजिनो नराः । क्षेत्रं नीजवते देयं नावीजी क्षेत्र महैति ॥ Nārda quoted by Gadādhara on the P.G.S. ; . .

^{202.} Ibid.

²⁰**8.** Ibid.

bridegroom, though observance of Brahmacharya was required from him. A Hindu could marry a second time if his first wife was dead, or if she was physically incompetent or morally depraved.204 In the case of a man his second marriage was imperative on religious grounds. "A man having with burnt his dead wife Agnihotra should without delaving another marry woman the worship of his domestic further "205 But giving one's daughter bachelor was regarded more meritorious than to a man who marries for a second time. "The gift of a girl in the hands of a man, who has not burnt his wife brings infinite merits; in the hands of a man who marries for a second time it brings only half. but the gift is quite fruitless if it is made to a man who has married severel times. "206

The disqualifications of a bridegroom were several. The following bridegrooms were to be avoided: "One who is retired from life, one who is hated by his people or left by his friends and relatives, one who belongs to another caste, one who suffers from consumption, one who is a

^{204.} Yaj. S I. 72-71.

^{205.} दाहियत्वार्धम होत्रेण स्त्रियं हत्तवार्ती पतिः । आहर्रेद्विधिवहारानग्नोश्चैवाविकम्बयत् ॥ Yāj. S. I. 89.

^{2.6.} अदग्बहस्ते यहतः तदनन्तकलं स्मृतम् ।
दग्बहस्ते तदर्वे स्यान्निष्कलं बहुगृर् गतः ॥ Quoted in V. M.S. vo. । II. p. 756.

"Lingastha" (living in disguise) or an Udari (having a large belly), lunatic or fallen, who is a leper, impotent, or a man of the same Gotra one who has lost sight and ears or suffers from epilepsy-'hese all should le disapproved for marriage. If these defects exists before marriage (some how unknown) or arise after it, in both the cases, the gift of a girl should be regarded invalid".207 "(ne should take back his daughter if she is given to a man who has no respectable family character. who impotent is excommunicated from his caste, infected with epilepsy, belonging to a different religion, sickly and living in disguise 208 The same authority enumerates other disqualifications as follows: "A girl should not be given to six kinds of men-one who is very near or very far away, who is either very strong or very weak, who has no means of livelihood and one who is an idiot, 209 Old age and ugliness were also regarded as defects in a bridegroom: "If a man, out of greed for money, gives his daughter to a man who is old, wicked or

207. कास्यायन, Ibid. p. 758.

208. कुल शीस विद्विनस्य बण्डादि पतिसस्य च ।
अपस्मारि निधमें स्थानिकां नेषधारियाम् ॥
दत्तामपि इरेस्कन्यां सगोत्रोढां सथैन च । निसष्ठ Ibid.

209. Ibid.

ugly, he is born in his next life as a "Preta" (an evil spirit)".210

In early times when girls were married in advanced age an i freedom of choice was allowed to them, these qualifications of a bridegroom were more real and valued than in subsequent times when early marriage became the rule and post-puberty marriage came to be stigmatized. The strict Sastric injunction was enforced that "a Nagnikā girl should be given to a meritorious and celebate man, or even to one without merits. but one should not delay the marriage of a marriageable girl".211 The parents, no doubt, still cherish the pious desire of selecting the most suitable husband, but they do not pay full attention to purely religious considerations and the rules of racial eugenics. The greatest determining factors in marriage, at present, are wealth and social status of the bridegroom. Under the present Hindu Law, marriage with those persons who are regarded invalids in early Smrtis, is recognized as lagal.

(xiv) The Ceremonies

(a) Original Simplicity. When the proper selection of the bride and the bridegroom was

^{210.} कन्यां यच्छति बृद्धाय नं।चाय धनिल्खया । कुरुपायाकुलीनाय स प्रेतो जायते नरः ॥ पराश्चर Ibid.

^{211.} द्वाद्गुणक्ते कन्यां नामका ब्रह्मचारिणे । अपि वा गुणक्षीनाय नोपकन्थाहजस्वकाम् । नीधापन, Ibid.

made, the ceremonies relating to marriage began. In the beginning they must have been very simple. A woman was given to a man by the constituted authority by which they became wife and husband. But as marriage was a very important occasion in the community, many rites, practices and customs arose, which were regulated by the community itself. In course of time the society became complex and many local and chronological differences came into existence.

(b) Gradual complexity. Marriage ceremonies had, primarily, their origin in religious belief of the people, but as marriage was a festive event in the communal life all sorts of mirths and amusements were associated with it in the form of feasts, music, dance etc Decoration of the house and adornment of the bride and bridegroom expressed aesthetic motives natural to any important event in social life. Besides. we find a number of ceremonies which are suggestive of various features in a marriage. The assemblage of the people had its origin in the vested interest of the parties concerned. The relatives of the bride had some of control or right over her, hence it was necessary that she should be given in their presence, so that there mav no impediment. A large group of ceremonies are symbolical. One class of them symbolizes

union between the wife and the husband. For example, joining of hands, tying of garments. touching of heart etc. had for their union of the pair. Another group their origin in desire ceremonies had promote the fertility of the union, or to ensure an abundance of food for the household. Some ceremonies are connected with the idea that some danger is attendant on every transitional ceriod of life and it should be averted by propor rites. Because marriage inaugurated the important epoch in one's life ceremonies were performed to ward off the connected with the event. influences Other features of the marriage ceremonies are essentially religious in their origin beneficient gods are invoked for boons and blessings, and specific appeals are sent to unseen definite rites of with sacrifice and Divinatory elements are also religious in their character, because they seek to find out whether the higher powers are propitious at a particular time or not.

(c) The Vedic Period. We have no knowledge of the pre-Vedic marriage ceremonies. Most probably they may have been prototypes of those described in the Vedic literature. The marriage rites and ceremonics must have varied in different families even in Egyedic times, but of it we

possess no records. We must be content with the information supplied by the marriage hymns of the Rgy(da 212 and the Atharvayeda, 213 These hymns begin with the allegory of the marriage of Sūryā, the daughter of the sun with Soma or the moon. The whole scene is made the basis of a metaphoric description in which the heavens take part. However imaginary the plot may be, it can be safely concluded that largely drew up on the knowledge of the rites they had from the practical life. make out these hymns we can the main details of the marriage rites prevalent in those timas But we cannot be certain as to in what order they occurred. The procedures given in the Rgveda and the Atharvaveda differ at certain points and both the procedures vary from that given in the Grhyasūtras. The. description given in the Atharvaveda is more detailed. So noting the differences we should rely on it for the knowledge of the nuptials in the Vedic period The following description follows mainly the order, in which the verses are given in the Atharvaveda:

The bride bearing a beautiful robe and a coverlet, eyes daubed with unguents, head

^{212.} x. 85.

^{213.} xiv. 1,2.

dressed up in the Opasa or Kurīra style, started for the house of her intended lord in a canopied chariot accompanied by bridal friends (anudey!).214 Her treasure-chest (Kosa) containing her dowry was also placed in her chariot.215

the she left her father's house pronounced: following benedictions were we pray to Aryama, finder of busbanbs, kindly friends, As from its stalk a cucumber, from here I loose thee, not from there Hence and not thence I send her free I make her softly fettered there. that bountesus Indra, she may live blest in her fortune and her sons. Now from the noose of Varuna I free thee, wherewith the blessed Savita has bound thee. In the heaven righteousness, in the world of virtue, be it pleasant for thee, accompanied by the wooer. Let Bhaga take thy hand and hence conduct thee. Go to the house to be the household's mistress, and speak as a lady to thy garhered people." 216

On the day of marriage the bride was bathed in water consecrated with Vedic verses and a

^{214, 215.} The A.V. xiv. i. 6-18. 216. Ibid. xiv. i. 17-20.

yoke was hold over her head.²¹⁷ She was then drassed with the recital of verses. The mother shed tears on the impending departure of her daughter.²¹⁸

Then the actual wedding rite began. The bride was made to stand on a stone, to represent "the lap of earth". The bridegroom took her hand muttering appropriate verses and promised to cherish her 220

Then the bridegroom presented to her robes and jewels with which she was invested,²²¹ and he expressed his rapture at the sight of the newly berobed and bejewelled bride.²²² After saying some prayers to drive away demons and blessing a chariot, they started on a marriage procession ²²³ Verses were recited, while the procession was going round, to the effect that the bride was first the wife of Soma, then of Gandharva, then of Agni who lastly bestowed her on her human husband.²²⁴ Then the procession returned to the house of the bridegroom from where demons were

^{217.} Ibid. xiv. 1. 40.

^{218.} Ibid xiv. 1. 46.

^{219.} Ibid xiv. 1. 47.

^{220.} Ibid. xiv. l. 4.-51.

^{221.} Ibid. xiv. 1.53-57

^{222.} Ibid xiv. 1. 59.

^{223.} Ibid. xiv. 1. 60-64

^{224,} Ibid. xiv. 2. 2-11.

exorcized. The bride entered the house, then sat with her husband before the household fire, covered with a wrapper pressented to her. She sat on a bull-skin on which was spread the Bulbaja grass and worshipped Agni with her husband 225

After this the bride was blessed: "Let there come forth from the lap of this mother animals (children) of various forms, being born; as one of excellent omen, sit thou by this fire; with thy husband be thou serviceable to the gods here. Of excellent omen, extender of houses, very propitious to thy husband, wealful to thy father-in-law, pleasant to thy mother in-law, pleasant to thy husband and house, pleasant to all their clan; pleasant unto their property be thou. Of excellent omen is this bride; come together, see her, having given her good fortune. What evil-hear: ed, young women, and likewise, what old ones, are here, do ye all give splendour to her. They go asunder and away home?. 226

Consummation of the marriage immediately fellowed the nuptial ceremony. 227 At night the bride was conducted to the bridal bed, where she and the bridegroom anointed each other's eyes. The bride invested her husband with her Manu-born garment and the bride was told by her husband

^{225.} Ibid. 12-18, 19, 20, 24.

^{226.} Ibid. 25-29.

^{227.} Ibid. vii 36.

to mount the bridal couch with verses appropriate to the occasion. After this, Viśvāvasu, the Gandharva attached to unmarried girls, was prayed to go away from her 228 and co-habitation followed with the recital of verses. Then valiant sons were prayed for and Agni was supplicated for giving ten sons to the couple 229

In the end the nuptial garment was presented to the Brahman priest, so that demons go away with that robe and numerous benedictions were uttered on the newly wedded couple.²³⁰ The husband finally welcomed his wife, "I am the man, that dame art thou; I am the Sāman, thou the Rchā; I am the heaven, thou the earth; so will we dwell together, parents of children yet to be."²³¹

The marriage customs were almost the same in the Revedic and the Atharvavedic times, though the Atharvavedic marriage hymns disclose a few changes in the arrangement of the proceedings. Indeed the marriage hymn of the Reveda (X. 85) is taken bodily in the Atharvaveda but with some important changes and is extended up to two long hymns with 64 and 75 verses, forming the whole Kāṇḍa XIV of the Atharvaveda. The taking of the hand of the bride by the bridegroom

^{.228.} Ibid. vii. 37.

^{229.} Ibid. xiv. 2. 33-36.

^{230,} Ibid. 40-50, 51-57.

^{2 1.} Ibid 71

is the most important ceremony here as it was in the Rgveda, and the gift of the bride, as before, rests with her father, the bridegroom going to him to sue for her. But grasping of the bride's hand appears to take place at her house, as generally now is the case, and not at the bridegroom's, because the bridal procession is mentioned again. Curiously enough, the Atharvaveda omits the prayer for ten sons appearing in the Rgveda.

Regarding the cere nonies given in the marriage hymns of the Rgveda and the Atharvaveda, one thing should be observed that the main outlines of the Hindu marriage rituals of to-day are almost the same as they were some five thousand years ago.

(d) The Sūtra Period. During the Sūtra period the ritualists arranged the floating mass of rituals into a system and every Grhyasūtra describes the ceremonies in a set order.²³¹ The Grhyasūtras, however, differ slightly in the arrangement of their matters and contain a few varying details. It was due to the fact that every Vedic family had its own Sūtras, containing local and tribal differences. But there was no material difference, the religious and the social back-grounds

²³¹a. § G.S. i, 5; A.G.S. i, 5; P.G.S. i, 4-8; G.G.S. ii, 1; Kh. G.S. i, 3; H.G.S. i, 19. Ap. G.S. 2, 12, B.G.S. i, 1; Bh. G.S. i, 11-2(; M.G.S. i, 7-12; J.G.S. i, 20 ff.

being the same. They quote almost the same Vedic verses and follow the same marriage customs. addition to the ceremonies developed in the Vedic period, a few new features are found in the Grhyasūtras. We can form an idea of procedure followed in the nuptial ceremonies by in the two following contents given Grhyasūtras:

Pāraskara Grhyasūtra

Baudhāyana Grhyasūtra

- 1. Arghya and Madhuparka 1. Vara-preksanam
- 2 Vastra paridhanam
- 3. Samanjana

- - 2 Brahmana-bhojana.
- 3. Nāndimuk'ia. Vivāha-Homa.
- 4. Vadhvāsaha Niskramaņa 4. The going of the bride-groom to the bride.
- 5 Samiksanam
- 6. Agnipradaksinam
- 7. Vaivahika Homa Ajyāhuti, Rastrabhrta, Java and Abhyātana Homas.
- 8. Lāja-lioma
- 9. Pani-grahanam
- 10. Asmarohanam

- 5. Samiksanam
- 6. Hasta-grahanam
- 7. Saptapadi
- 8. Arghya and Madhupar ka
- 9. Alamkaranam
- 10. Homa to Aditi, Anumati, Sarasvati, Savitā and Prajāpati.
- 11. Hrdaya-sparśa

11. Gāthā-gānam

| 1 | 2. | A | Q | n | i | 108 | ır | i | k | ra | m | 8 | n | 8 | m |
|---|----|---|---|---|---|-----|----|---|------|----|---|---|-----|---|---|
| _ | -• | | - | _ | • | | - | • | A-10 | | | • | ميد | • | |

13. Śesa-Lajā-Homa

14. Saptapadt

15. Mürdhabhiseka

16. Sūrva darsanam

17. Hrdaya sparša

18. Abhimantrana

12. Karne japa

13. Pāņi-grahaņam

14. Agni-pradaksinam

15. Aśmārohanam

16. Lājā-Homa

17. Again Agni-pradakşinā

18. Prajapatya and other offerings

19. Sitting on a bull-Skin 19. Udvāha or departure

20. Grāma-vachana

21. Gift to the Acharya

22. Dhruya-darsana

20. Grha-praveśa

21. Sitting on the bull skin

22. Dhruva, Arundhati and Saptrşi-darşanam

23. Trirātra-Vrata

24. Avasathya Homa

25. Udvābanam

23. Triratra Vrata

24. Chaturthi-karma 25. Upasam veśanam

26. Chaturthi Karma

27. Mürdhabhisinchanam

28. Sthāli-pāka-prāśana

29. The First Lesson in Conjugal Fidelity.

30. (Garbhadhanam)

The above table shows that while mainly following the Vedic rituals, the Grhyasūt**ra**s elaborated the nuptials and introduced notable changes. e.g. Machuparka, Laja-Homa, Asmarohanam, Gāthāgānam. Murdhabhiseka. Hrdayasparsa, Sürya-darsana etc. and above all. the great Saptapadi. It would be in vain to

try to trace the whole of the Grhyasūtra ceremonies in the Vedas. It seems that after the Vedic period, many popular rites and ceremonies were assimilated and given place in the scriptures by the priests, who wanted to enlarge the range of their religion. These later additions did not originally form the part of the Vedic rituals.

(e) Later Innovations. After the Sūtra period, the marriage ceremonies underwent further changes. Many modifications and innovations were introduced. Grāmavachanam of the Pāraskara Grhyasūtra 2316 and Janapada-Dharma 231c of the Aśvalayana Grhyasūtra were potent factors for producing new features in the Samskara. According to the former, many items of the Samskara took their sanction from the old men and women, who were the custodians of ancient and popular rites and ceremonies. The latter recognizes that local customs differed from place to place and they should be consulted in the performance of the Samskara. Narayana Bhatta remarks on the importance of customs. 'The procedure has been given but it should followed according to one's own Desacara". 282 Kamalākara in his Nirņaya Sindhu says. "The

²⁸¹b. प्रामननं च कुर्यु: 1 i. 8. 11.

²⁸¹c. i. 5.

^{232.} कमः उक्तः स च देशाचारवशेनानुसर्देश्यः । The l'rayogaratna.

customs prevalent in one's own province and village should be relied upon in the matter of marriage." ²³² The Samskāra-Kaustubha informs "Many people overruled the express rules of the scriptures and followed the Deśācāra". ²³³

(f) The Present Form. Thus, in course of time. the religious idealogy, social customs and rites and ceremonies changed. In the beginning, however, the scriptures were anxious to record only Vedic rituals and did not give the proper place to purely popular rites and customs. Later on. the priests were forced by the circumstance to re ognize the latter. The Paddhatis Prayogas on the marriage ceremonies. the more practical than the ancient that are scriptures, incorporated many new elements under the auspices of the Samskara different parts of India, different Paddhatis and followed. Consequently, the Prayogas are marriage ceremonies also differ in different localities. But religious and social conservatism is so strong in India that the main outlines of the Samskara are continued from the Vedic period down to the present time, and its general features are universal throught the country.

²³²a. जनपदभर्मा प्रामधर्माश्च विवाहे प्रतीयान् । पूर्वभाग iii.

^{233.} सक्कप्रन्थाननाह्न्यानारानुमाणमेवेच्छां परितोषार्थं यथाचारमपि प्रयोगः ' क्रिक्यते ।

Generally speaking, the following procedure is adopted in the Paddhatis and the Prayogas:

Māṇḍalika

- 1. Vägdana
- 2. Mandapakarana
- 3. Punyāha-vāchana
- 4. Varagamana
- 5. Madhuparka
- 6. Vistaradāna
- 7. Gaurihara-pūja
- 8. Kanyādāniya Jalaşuddhi
- 9. Kanyādana
- 10. Aksataropana
- 11. Kankana-Bandhana
- 12. Ārdrāksataropuņa
- 13. Tilakakarana
- 14. Aştaphalidana
- 15. Mangalasūtrabandhana
- 16. Gaņapatipūjana
- 17. Vadhūvaryoruttariyaprāntabandhana
- 18. Aksatāropaņa
- 19. Lakşmi-Pārvati. Sachipūjana
- 20. Vāpanadāna
- 21. Vivāha-Homa
- 22. Saptapadi

Gadádhara

- 1. Vägdana
- 2. Mrdaharana
- 3. Haridralapana
- 4. Mandapa-nirmāņa
- 5. Gaņapati-pūjana
- 6. Samkalpa
- 7. Nāndi-Śrāddha
- 8. Vara-Varaņa
- 9. Ghati-Sthapana
- 10. Varagamana
- 11. Nīrājana
- 12. Madhuparka
- 13. Vara-pūju
- 14. Agni sthāpana
- 15. Vastra-paridhāpana
- 16. Samanjana
- 17. Gotrochehāra
- 18. Kanyādāna
- 19. Pratigrahaņa
- 20. Samikşana
- 21. Agni-Pradaksina
- 22. Vaivāhika Homa etc.

| Māṇḍalika | Gadādhara | | | | | | | |
|--------------------------|------------------------|--|--|--|--|--|--|--|
| 23. Grhapraveśa-Homa | 23. Lājā-Homa | | | | | | | |
| 24. Arņidānam | 24. Pani-grahana | | | | | | | |
| 25. Svasurāya | 25. Asmārohaņa | | | | | | | |
| Kanyārpaņa | | | | | | | | |
| 26 Devakotthāpanam | 26 Gāthāgāna | | | | | | | |
| and Mandapodyāsan | | | | | | | | |
| 27. Grhapraveśa | 27 Śesa Lājā-Homa with | | | | | | | |
| • | Parikramā | | | | | | | |
| 28 Saptapadī | 29. Abhisinchana | | | | | | | |
| 30 Süryāvalokana | 31. Hrdaya-sparśa | | | | | | | |
| 32. Abhimantrana | 33. Sindūra-dāna | | | | | | | |
| 34. Sitting on bull-skin | 35. Dakşinā to Ācārya | | | | | | | |
| 36 Daruva-darsana | 37. Triratra-vrata | | | | | | | |
| 38 Devakotthāpana and | 39 Vadhūprāveša | | | | | | | |
| Mandapodvasana | • | | | | | | | |
| 40. Chaturthikarma | | | | | | | | |
| | | | | | | | | |

(g) Description and Significance.

(1) Betrothal

The preliminary part of the marriage ceremonies consisted in the Vägdänam (Betrothal) or oral giving away of the bride to the bridegroom. In early times, the selection of the bride and the bridegroom was mutual either from love or other considerations, and in the majority of cases love formed the dominant factor. When the parental control over the children became more rigid, the formal consent of the parents became

Even in the Rgvedic times, the necessary. bridegroom's friends approached the bride's father. to whom the formal proposal was made, as was done in the case of Sūryā by the Asvins on behalf of Soma, 234 If the bride's father approved the selection. marriage settled. the The was Grhyasūtras generally do not begin with the betrothal ceremonies, so we have no information as to how they were performed One tradition is recorded in the Narada-Smrti. Here betrothal is called Kanyavarana. According to it, not only the friends of the bridegroom, but the bridegroom himself with friends went to the father of the bride the formal settlement of the "Within the month of marriage, on an auspicious the Kanyavarana ceremony should be performed. The bridegroom, well dressed and well ad_rned, with music and chanting of sacred verses, should go to the bride's home with a loving heart. Then the bride's father should give his consent happily. The bridegroom, having propitiated Sachi, should worship the well adorned bride and pray to her for good luck, health and progeny". 335 seems that in the mediaeval times the custom of the bridegroom's himself approaching the bride's father was dropped and he was substituted by his

^{234.} The R. V. x. 85, 9, 15, 33,

^{235.} Quoted in V.M.S. vol. II. p. 810.

father, who, with a party, went to the bride's father for the oral reception of the bride on behalf of his The description of this ceremony as given by Gadādhara is as follows: "In an auspicious time according to astrology. two. four or eight gentlemen, putting on agreeable robes, with the father of the bridegroom, having seen the Sakuna bird should go to the house of the bride's father and request him, "Give your daughter to my son." The bride's father having consulted his wife etc. should say, "On this auspicious moment I give this girl, born in such and such Gotra, daughter of such and such person and namely so and so". After this he should recite the verse, "This girl has been orally given by me for progeny and accepted by you. Be happy in inspecting the girl, having made up your mind? The father of the bridegroom should reply. "The girl has been orally given by you for progeny and accepted by me for progeny. Be happy in seeing the bridegroom, having made up vour After the proposal was accepted the mind", 236 father of the bridegroom worshipped the girl with rice, clothes, flowers etc. according to his family The ceremony ended with the blessings of the Brahmans. 237

This custom is still alive in the Deccan in the form of formally seeing the girl and

236. The Vagdanavidhi, quoted, by Gadadhate on P.G.S. 237. त्वरो आम्हण: आशोर्भन्त्रान्यहेयु: । Ibid.

settling the marriage. In Northern India, however, the Purdah system and the supremacy of dowry have abolished this useful custom. Here, in the majority of cases, betrothal consists in fixing the sum to be paid by the bride's father and presenting the Sacred Thread, money and some fruits to the bridegroom which is called Vararaksa or Phaladāna. By this ceremony the guardian of the bridegroom is supposed to be morally tied down to the proposal

The custom of Vara-varana has become more important than that of Kanyā-varana. According to Chandeśvara, "The brother of the bride and Brahmans should go to the house of the bridegroom and offer him Upavīta, fruits, flowers, clothes etc. at the occasion of Vara-varana."²³⁸ At present, this custom is popularly known as Tilaka, and in addition to the articles mentioned above a fixed sum of money is also presented. In the opinion of Gadādhara this ceremoney should take place one day before the marriage, but generally it is performed many days before it.

(2) Marriag Day

After the betrothal an auspicious day is fixed for the wedding ceremonies. Astrological

238, उपनीतं पर्लं पुष्पं वासांसि विविधानि च । देयं वराय वरणे कन्याश्राह्मा द्विजेन च ॥ i he Krtyacintāmaņi, . 46

considerations do not seem to play an important part in ancient times. As the union of the bride and the bride-groom depended upon mutual attraction of love, there was not much scope for making matches on the actual calculation and determination of the movements of stars Moreover, though the ancient Hindus were acquainted with astronomy and astrology, the particular branch of astrology that deals with marriage either not developed or was not much consulted for arranging a marriage. Grhyasūtras, the astrological considerations are ver simple. Marriage was generally performed when the sun was in the northern hemisphere, in the bright half of a month and an auspicious day. The later Smrtis, the Purāņas, the mediaeval astrological works and the Nibandhas are very particular about fixing the proper time for every detail of the marriage ceremoney.

(3) Mrdāharaņa

A few days before the wedding, the ceremoney of Mrdaharna"2384 (oringing some earth or clay) ceremoney is performed. The origin of this ceremoney is popular and it does not find mention in the ancient scriptures

²³⁸a. This ceremony is found in the Paddhatis only.

of the Hindus. The Jyotirnibandha quoted by Gadadhara says, "In the beginning of every auspicious ceremoney sprouts should used for Mangala decoration. On the seventh, fifth or third day before the marriage, in an auspicious moment, with music and dancing, one should go in the northern or eastern direction of his house to fetch the earth for growing sprouts in a pot of clay or a basket of bamboo''. 339 Another ceremoney performed before marriage is haridralepana or besmearing the bride and the bridegroom with ointment of turmeric root and oil, a day or two before the wedding. The above substances besides being useful to the body are regarded auspicious also.

(4) The Worship of Ganesa

The ceremonies preceding the marriage day are the following: In the beginning the most auspicious god Ganeśa is worshipped and his symbol is installed in the nuptial canopy erected according to the rules laid down in the scriptures. The sacrificial altar for the Vaivāhika Homa is also built under the canopy. Then the father of the bride with his wife, in the first half of the day, having

bathed, puts on auspicious robes. Next, having seated himself, sips water and restrains his breaths. After this he prays to place and time, and makes up his mind (Samkalpa) to perform Svastivāchana. Maṇḍapa-pratiṣṭhā, Matṛ-pūjana, Vasordhārāpūjana, Āyuṣyajapa and Nāndi-śrāddha as ancillary to marriage. The Samkalpa is "a psychological act, the determination to direct and control one's energies in such ways as will secure the attainment of object in view". 241

(5) Ghat · kā

On the day of marriage a Ghați or waterclock (Clepsydra) is established with the verse, "Thou art the mouth of the (universal) machinery, created by Brahman in the beginning; for the Bhāva (good feelings) and Abhāva (lack of good feelings) between the husband and the wife, thou art the measurer". The clock is not only useful for carrying the nuptial programme at proper times but it is also symbolical of Time that rules over the entire universe. It should be noted that this custom is not very popular.

^{240.} The गर्गपदाति ।

^{241,} Raghunatha Rao: The Aryan Marriage, p. 20.

^{242.} मुखं स्वमसि यन्त्राणां **त्रक्षणा** निर्मितं पुरा । भावाभावाय दम्पस्योः काल: साधनकारणम् ॥ Quoted by Gadadhara on P G. S. i. 4-8 This iten is not found in G.Ss.

(6) The Nuptial Bath

In the morning the bride and the bridegroom, at their respective homes, take the nuptial bath with scented water and ricital of Vedic verses indicative of the physical union of the husband and the wife.²⁴⁸ Then from the side of the bridegroom, the marriage party proceeds to the place of the bride's father. "In the second half of the day, the bridegroom bathes, puts on a pair of white clothes, decorates himself with scent and garlands and prays to the family gods. After this he feeds the Brahmans, who recite the sacred verses

(7) The Marriage Party

Then many amusements take place and the bridegroom with his friends and relatives, goes to the house of the bride on conveyance suited to his status. At arrival, the bridegroom stands outside the gate of the house facing the east and is welcomed by a company of women bearing lamps and jars full of water. (The marriage procession is mentioned as early as in the Rgveda and the Atharvaveda. The Sānkhyāyana and

^{243,} G.G.S. ii. 1. 10; S.G.S. i., 11; Kh. G.S. i. 3, 4.

^{244.} कृतकीतुकवन्धश्च मिश्रवान्धवसंयुतः । यानं यथाहेमारुद्धा यातस्यं च वधूगृहम् ॥ Śaunaka quoted in V.M.S. vol. 11. p. 819.

^{245.} R. V. x. 85; A.V. xiv. 1, 2.

the Aśvalāyana Grhyasūtras also describe it, with the marked difference that the conveyance for the bridegroom was either a chariot, an elephant or a horse. There was no system of a palanquin carried by men. Perhaps it was introduced during the muslim period.)

(8) The Madhuparka

The first honour that the father-in-law bestows the bridegroom is the offering Madhuparka,2+5 a rare honour, reserved for the distinguished persons of the society and the most respected relatives. Having ordered a sent to be got for the guest, the father-in-law says, "Well Sir! Sit down! We will do honour to you, Sir!" They get for him a couch (of grass), to sit down on, another for the feet, water for washing the feet, the Arghya water, water for sipping, and the honey mixture in a brass vessel with a brass cover. Another person three times announces to the guest the couch and other things when they are offered to him. The bridegroom accepts the couch and sits down thereon with the verse, "I am the highest one among my peoples as the sun among the thunder bolts. Here I tread on whosever infests me," When he sits on the couch, the father-in-law washes the left foot and then the right foot of the

guest: If the host is a Brahman, the right first. He does so with the formula, "The milk of Virāj art thou. The milk of Virāj may I attain. (May) the milk of Padya Virāj dwell) in me". The bridegroom accepts the Arghya water with the words, "Waters are ye. May I obtain through you all m, wishes". Pouring it out he recites over the waters the formula. "To the ocean I send you; go back to your source. Unhurt be our men, May my sap be not shed'. He sips water with the formula, "Thou cometh to me with glory Unite me with lustre. Make me beloved with all creatures, the lord of cattle, unhurtful for the bodies. Then he looks at the Madhuparka with the words, "With Mitra ect", and accepts it with the formula, "By the impulse of the god Savitr est". Taking it into his left hand, he stirs it about three times with the fourth finger of his right hand with the formula. "Adoration to the brown-faced one. What has been damaged when the food was eaten, that I cut off from thee". With the fourth finger and the thumb he spirts away some part of it and partakes it three times with the formula, "What is the honeyed, highest form of honey, and by that enjoyment of food may I become highest, hon yed and an enjoyer of food". Having sipped water he touches the bodily organs with the formula, "May speech dwell in my mouth, breath in my nose, sight in my eyes, hearing in my ears,

strength in my arms, vigour in my thighs. May my limbs be unhurt. May my body be united with my body". 246

In ancient times, the Argha ceremony was not complete without sacrificing a cow in the honour of the guest 247 When the guest had sipped water, the host, holding a butcher's knile, said to him three times, "A Cow!" To this the guest replied. "The mother of the Rudras, the daughter of the Vasus, the sister of the Adityas, the navel of immortality. To the people who understand me, I say, "Do not kill the guiltless cow which is Aditi." I kill my sin and N.N.'s sin." This verse was recited if he chose to have it killed. But if he chose to let it loose, he said, "My sin and N.N.'s sin has been killed. Om! let it loose! Let it eat grass !" 248 The cow was the choicest present of the Indo-Aryans. An Aryan could not do a higher honour than offering a cow to a guest. But even in the Vedic times the cow was attaining its sacred character, and in course of time it became too sacrosanct to be killed for a guest. This tendency can be marked in the Grhyasūtra period when killing of the cow

^{246.} This is the ceremonial reception of the Indo Aryaus.
The present practice, however, is a poor apology for it.
247. न त्वेबाबाङ सोडचः स्यान् । 1.G. S. i. 3. 30
248. Ibid. i. 3. 27-29.

became optional. 249 This tendency may due to the growing regard for animal life among the Hindus, the close domestic relation between the cow and the householder and. perhaps, to the economic consideration also in killing a cow. In the time of the Smrtis the cow-slaughter was forbidden altogether. Puranas brought it under the general prohibition of killing a cow in the Kali-Age, 250 At present the living cow is offered to the bridegroom as a gift. Gadadhara in his Paddhati says, "As a rule the cow should be killed in a marriage and a sacrifice. It, however, does not take place in the Kali-Age. In the absence of the slaughter. the word "Cow is also not announced. Under the universal prohibition, it is simply given away, as it is said in the Karikā-'In Kali-Age, in all cases, the cow is offered as a gift owing to the prohibition of cow-slaughter." 250a

(9) The Bridegroom Honoured.

After the Madhuparka ceremony the bride is worshipped by the father-in-law with scent, garland, sacred threads and a pair of ornaments. The bride seats herself there after having

^{249,} Ibid. i. 3, 29.

^{250.} ब्रह्माझस्थानगमनं गो संज्ञप्तिश्च गोसने । Adityapuraņa quoted in the Nirņayasindhu, p. 262.

²⁵⁰a. On P.G.S. i. 3. 30, 31.

worshipped and meditated on the goddess Gauri. 251 Then the bridegroom establishes the Laukikägni. According to the Grhyasūtras, this fire was produced by friction. The maternal uncle of the bride brings her near the nuptial fire tacing towards the east and a curtain is drawn between the bride and the bridegroom. 252

(10) The Presentation of a Garment to the Bride.

Now the bridegroom presents an under garment to the bride with the verse. "Live to old age; put on the garment! Be the protectress of the human trites against imprecation. a hundred years full of vigour. Clothe thyself in wealth and children. Blessed with life put upper garment was on this garment!" The presented with, "The goddesses who spun, who wove, who spread out the threads on both sides, may those goddesses clothe thee for the sake of long life. Blessed with life put on garment." 258 At present, generally, these presents are not offered in the nuptial canopy. are sent before the nuptials take place The custom of presenting clothes to the bridegroom by the father-in-law is also current

^{1251.} The Gargapaddhati.

^{252.} Ibid.

^{253,} P.G.S, i. 4. 13-14,

(11) Anointment

Next, the bride's father is required to anoint the pair, while the bride groom should recite the verse, "May the Viśvedevas, may the waters unite our hearts. May Mātariśva, May Dhatr, may Destr join us". The anointment is symbolical of 'Sneha' or 'love' and consequently of uniting the pair. This coremoney is called Samañjana. Some authorities explain it as "facing each other" But this explanation cannot be accepted in the light of the fact that the ceremoney of Samiksana or "looking at each other" is mentioned separately.

(12) Gotrochchára

Before the bride is given away to bridegroom the names of the ancestors of both the parties with Gotra and Pravara are announced loudly, thrice according to Vasudeva Harihara and once according to Gangadhara, 254 This act signifies that 'the people assembled both, the bride and the should know that bride-groom. ofgood families. coma the pedigree of which can be traced to many generations. The Grhyasūtras do not mention this item of the ceremoney. It is found in the Paddhatis.

254. The Gargapaddhati.

(13) Kanyādana

Then the Kanyadana²⁵⁵ or "the ceremoney of properly giving away the bride" follows. Only the constituted authorities are entitled to make the gift of a bride. The Grhyasūtras 255. of having accepted the girl given by her father". The Smrtis extend this 'right to other relatives also. According to Yajñavalkya "The father, the grand-father, the brother, the caste people and the mother are authorized, in descending order, to give away the girl".2556 Narada does not mention the grand father and includes friends, maternal grand-father and the state in the list.285 In ancient times, the last guardian was the patriarchal chief of the tribe or the locality, who had more religious and social considerations than the modern states. But even now according to the Hindu Law, some provision is made for an numarried girl out of the property of the father.

The guardian of the bride utters the following

255. Ibid.

· 255a. **(43) प्रतामादाय | P.G.S. i. 4** 16.

255b. पिता पितामहो श्राता सकुल्यो जननीतथो ।

कन्बाप्रदः पूर्वनाशे प्रकृतिस्थः परः परः ॥ I 68

255c, Quoted in V. M. S. vol. 11, p. 82'.

Samkalpa, "determination:",256 "For t.he obtainment of absolute happiness, as consequence of Kanyadana, for our fore-fathers; for purifying my twelve preceding and twelve succeeding generations through the born in this girl; and for the propitiation of Lakşmi and Narayana etc. "I make this gift'. He, then, recites the verse, "I give away this girl adorned with gold ornaments to you, Visnu, with the desire of conquering the world Brahma. The Nourisher o the whole Universe. all creatures and gods are witness to the fact that I make gift of this girl for the salvation of my forefathers." After this the bride is given away to the bridegroom who accepts her formally

(14) The Conditions

While giving away the girl, the guardian puts forward following condition: 'In the attainment of Piety, Wealth and Desire, she is not to be transgressed'. To this the bride-groom promises, "Transgress her I will not." The

- 255. समस्तिषतृणां निरतिशयानन्दत्रक्षलोकानाप्त्यादिकन्यादान कल्पोक्त-फलनातये : : द्वादका वरान् द्वादकापरान् पुरुषांश्च पवित्रीकर्तुं मास्मनश्च श्रीलक्ष्मोनारायण श्रीतये कन्यादानमहं करिश्ये। The Vivahapaddhati by Jagannatha
- 457. 'धर्मे चार्चे च कामे च नातिचरित व्या स्वयेयम् ।' 'नातिचरामि' इति वरः ।

same promise is asked and repeated thrice. Many suitable presents are given with the bride, e. g clothes, ornaments etc. According to the Hindu religion, no sacrifice is complete without its appropriate Dakṣiṇā. So the marriage which is regarded as a kind of sacrifice must be duly finished with a fitting Dakṣiṇā in the form of money and presents.

(15) A Significant Question

After accepting the bride, the bridegroom very significant question to guardian of the girl: "Who has given this bride to me?" The answer is "Kāma (the God of Love). "258 Then he leaves the nuptial canopy with the bride and in private utters the following formula to her in order to win her over: "Where thou wanderest far away with thy heart to the regions of the world like the wind, may the gold-winged Vaikarna (the Wind) grant that thy heart may dwell with me! N.N! "250 **Paddhatis** call it the Vadhvādeša Of admonition fort he bride. Samiksana or looking at each other follows next. The bridegroom while looking at the bride recites the verse,

^{258.} कोऽदात्। काम इति।

^{259.} यदेषि मनसा दूरं दिशोऽनुपवमाना वा। द्विरण्यपर्णा वैकर्णः स स्वः अ मन्मनसां करोतः P.G.S. i. 4. 16.

"With no evil eye, not bringing death to thy husband, bring luck to the cattle, be full of joy and vigour. Give birth to the heroes; be godly and friendly. Bring luck to men and animals." 260

(16) Protection Cord

Then the Kankana-Bandhana comes ceremoney. 261 This ceremoney was very important in ancient times, because from this time until the Samāveśa (sexual union) was performed, the bride and the bridegroom could suffer no pollution, as they had Kankana or Raksa (Protective Cord). 262 Now it has only a decorative value. In some provinces it is regarded simply auspicious and is called "Mangala-Sūtra." This ceremoney is not mentioned in the Grhyasūtras and its seems to be more popular than scriptural.

(17) Evolution of the Bride suggested

Now the bridegroom utters the following verses in which he reminds the bride that she has become of age and they both have to enter the responsible life of a husband and a wife: "First, Soma had thee for his bride; the Gandharva

^{260.} Ibid. i. 4. 17.1.

^{261.} of. The paddhati by Mandalika.

^{262.} The Aryan Marriage, pp. 24, 25.

obtained thee next; Agni was thy third husband. thy fourth husband am I, born of man. Soma gave thee to the Gandharva, the Gandharva gave thee to Agni, and Agni has given thee to me, for wealth and sons".263 These mystic verses are explained by Savana thus: "While yet the desire for sexual intercourse has not arisen. Soma enjoys a girl; when it has just begun, the Gandbarva takes her, and at marriage transfers her to Agni. from whom man obtains her (possessing capacity) for producing wealth and sons".264 The Smrtis offer a clearer interpretation; "Women are first enjoyed by the gods, Soma, Viśvāvasu and Agni; only then do men enjoy them. But the women are not tainted thereby. When hair has appeared on the pubes, Soma enjoys a maiden; the Gandharva enjoys her when the breasts are developed, and Agni when she had menstrual discharge".265 Different stages of physical and mental development

263. सोमः प्रथमो विविदे गःधवी विविद उत्तरः । दृतीयोऽप्तिष्टे प्रतिस्तुरीयस्ते महुष्यजः ॥ सोमोऽदद् गन्धवीय गन्धवीऽदद् अग्नये । रिच पुत्रांश्चादादिश्नर्मतानथे। इमाम् ॥ १८.४ . ४. ८३. ४७, ४७.

204, 61 m on the above verses.

205. पूर्वे ज्ञियः सुरै मूँका सोमगन्धर्वेब[हांभः । गच्छन्ति मानुषान् पश्चात् नैतः दुष्यन्ति धर्मतः ॥ V.S. सोमः शौषं ददी तासां गन्धर्वाश्च तथा गिराम् । पावकः सर्वेमेषस्वं मेधस्वं योषितां सदा ॥ A.S. 137.

in a woman are further explained: "Soma is Sasyādhipati, the Lord of the Vegetable world, and presides also over the mind...The physical growth of the girl, including that of the hair, was under the care of the god, Soma. The mind of the girl was also developed under his guidance...The Gandharva is the master of graces. It is his function to make the woman's body beautiful and to add richness of tone. Under his care the pelvis develop, the breasts become round and attractive, the eyes begin to speak the language of love, and the whole body acquires a rich hue. His work is advanced and he hands her on to Agni. Who is Agni? He is the Lord of Fire the Lord of Agni-Tattva. Nature is radiant with colour and joy in Spring and Summer; animals breed in Spring... Agni is fructifier. It is he who brings about the menstrual flow, and women then can bear children. Agni then gives her to man; her fourth Pati or Lord". 266 The Hindus believe that different gods preside over the different stages in the physical development of a girl and these gods are mythologically regarded to be her husbands.

(18) Rastrabhila and other sacrifices

A number of Homas follow, the chief among them being Rastrabhit, Jaya, Abhyātāna and

^{266.} The Aryan Marriage pp. 26, 27,

Lājā Homa. 267 The first three contain prayers for victory and protection and aim at hostile powers known or unknown to the bridegroom. The last Homa is symbolical of fecundity and prosperity. 267A The brother of the bride pours out of his joined hands into her joined hands fried grains mixed with Sami leaves. The bride sacrifices them with firmly joined hands standing. while the bridegroom recites the verses, 'To the god Arvaman the girl has made sacrifice, to Agni May he, god Arvaman, loosen us from here, and not form the husband's side Svāhā!' The girl strewing grains prayed thus: "May husband live long; my relations be prosperous Svāhā! This grain I have thrown into the fire; May this bring prosperity to thee, and may it unite me with thee. May Agni grant us that N. N. Svāhā "

(19) Pāņi-grahaņa

The Pāṇi-grahaṇi or "the Grasping of the Bride's Hand" comes next.²⁶" The bride-groom seizes the right hand of the bride with, "I seize thy hand for the sake of happiness, that thou mayest live to

^{267.} cf. P.G.S. i. 6. '-2,

²⁶⁷a. इमॉल्लाजानावपाम्यानी समृद्धिकाण तव । Ibid.

^{265.} A.V. xiv. 1, 45; Ś.G.S. i. 13, 2; A.G.S. i. 7. 8; G.G.S. ii. 2, 16. Kh. G.S. i. 3, 17, 31; H.G.S. i. 6, 20, 1.

old age with me, thy husban l. Bhaga, Aryamā, Savitr. Purandhi. gods have given thee to me. that we may rule over house. This I am. That art thou. That art thou, this am I. The Saman am I, the Rk thou; the Heaven I, the Earth thou: Come let us marry Let us unite our sperm. Let us beget offsprings. Let us acquire many sons, and may they reach old age. Loving, bright with genial minds may we see a hundred autumns, may we live a hundred aulumns, may we hear a hundred autumns". This ceremony is symbolical of taking the charge and responsibility of the girl. The responsibilty is very sacred, as the girl is supposed to be given not only by his father but also by the above guardian deities who are witnesses to every solemn contract. The prayer in the end is suggestive of a fruitful, prosperous and happy married life.

(20) Mounting the Stone

In order to make the wife firm in her devotion and fidelity to him, the husband makes her tread on a stone, 260 to the north of the fire, with her right foot, repeating the verse, "Tread on this stone; like a stone be firm. Tread the foes down; turn away the enemies" Stone, here, is symbolical

^{269.} S.G.S. i. 13. 10; A.G.S. i. 7. 7; P.G.S. i. 7. 1.; G.G.S. ii. 2. 3; Kh. G.S. i. 8. 19; H.G.S. i 19. 18; Ap. G.S. 5. 3.

of firmness and strength in crushing the enemies. This ceremoney is known as Aśmārohaṇa or "Mounting the Stone."

(21. The Praise of Woman

The bride thus being confirmed in her duties towards her husband, the latter sings a song in the praise of woman who are here represented by the goddess, Sarasvati.²⁷⁰ "Sarasvati! promote this undertaking, O gracious one, bountiful one, thou whom we sing first of all that is, in whom what is, has been born, in whom this whole world dwells - that song I will sing to-day, which will be the highest glory of women".

(22) Agni-Pradaksinā

The couple, then, go round the fire while the husband recites the following formula: "To thee they have in the beginning carried round Sūryā with the bridal procession. Mayest thou give back, Agni, to the husbands the wife to-gether with offsprings." The rites from the Lājā-Homa are repeated again and the bride pours the remaining fried grains by the net of a basket into the fire with, "To Bhaga Svāhā!"

2?) The Sapta-Padi

Then the great "Sapta-padi"271 or "The Rite Seven Steps" takes place. The husband makes the wife step forward in a northern direction seven steps with the words, "One step for sap, two for juice, three for the prospering of wealth, four for comforts, five for cattle, six for the seasons. Friend! be with seven steps So be thou (united to me). devoted me." The objects referred to in the above formula are essential for domestic felicities. This ceremony is very important from the legal point of view, as marriage is regarded legally complete after it is performed.272

(24) The Bride Sprinkled

After the Saptapadi the bride is sprinkled on her head with the formula, "The blessed, the most blessed waters, the peaceful ones, the most peaceful ones, may they give medicine to thee". 273 Water is famous for possessing medicinal and sanctifying

271. P.G.S. i. 8. 1.
272. इनगोत्रात् श्रव्यते नारी विवाहात्स्तसमे पदे । Y.S. 78.
पाणिश्रहणार्मत्रास्तु नियतं दारलक्षणम् ।
तेषां निष्ठा तु विशेषा विद्वद्भिः सप्तमे पदे । M.S. ix. 7.).
नोदकेन वाचा वा कन्यायाः गतिकृष्यते ।
पाणिश्रहणसम्कागारपतिस्वं मसमे पदे ॥ Y.S. 84.

273. P.G.S. i 8. ..

properties among all religions. By this ceremony the bride is supposed to be free from physical troubles and sanctified for the married life.

(25) Touching the Heart

Next, the husband touches the heart of the bride reaching over her right shoulder, 274 with the words, "Into my will I take thy heart; thy mind shall dwell in my mind; in my word thou shall rejoice with all thy heart: May Prajāpati join thee to me". The heart is the centre of feelings. By touching it the husband symbolically tries to rouse them and make them flow out to meet his own heart and thus unite them in the world of love.

(26) The Bride Blessed

Now the bridegroom invites the assembled guests and relatives to bless the bride, reciting the verses over her, "Auspicious ornaments does this woman wear. Come to her and behold her. Having brought luck to her, go away back to your houses". 274A The Sindūra-dāna or painting of red lead on the head of the bride by the bridegroom takes place on this occasion. It is the most striking feature of the present-day marriage ceremonies, but it is nowhere mentioned in the

274. [bid, i, &, 8, 274a, 1',G,S, i, 8, 9.

Grhyasūtras. The Paddhatis say, "According to the tradition, Sindūra-dāna etc. are performed". 275 The ceremony is now called Sumangali, the name being suggested by the first word "Sumangali" of the above blessing.

(27) Sitting on Bull's Hide

According to the Grhyasutras, after the blessing, a strong man snatched the bride up from the ground and set her down in an eastern or northern direction in an out of the way house, on a red bull's hide, with the words, % "Here may the cows sit down, here the horses, here the men Here may sacrifice with thousand gifts, here may Pūsan sit The bull's hide was symbolical of down". 276 fertility and prosperity, as it is shown by the prayer associated with this performance. present, the snatching up of the girl does not take place, nor the bull's hide is requisitioned, as the former is regarded indecent and the latter is religiously objectionable. But after the prayer the pair retire to a room in the house in the company of ladies where many jestive pranks are played with the bridegroom.

(28) Local Customs

At this stage of the marriage ceremonies, a number of rites are performed in conformance with

275. अत्राचारा(स्टित्रयः भिन्दूरदानादि कुर्वन्ति । गदाभर पद्धति on the above. 276. P G,S, i, 8. 10.

the local customs and traditions. The Pāraskara Grhyasūtra says that one should do according to the custom of the village or Grāma-vacanam.²⁷⁷ Gadādhara explains "Grāmavacan" as follows: "Though not given in the Sūtras, the tying of the auspicious yarns, wearing garlands, tying of the garments of the bride and the bridegroom, touching the cup of a banyan tree, touching the nose at the arrival of the bridegroom, besmearing the chest of the bridegroom with curd etc. and many other things which the women of the place remember, should be done". ²⁷⁸

(29) Nuptial Fees

In the end, the priest who conducts the nuptials receives his fees. According to the Grhyasūtras, the Ācārya should be given a cow by a Brahman, a village by a Rājanya and a horse by a Vaiśya.²⁷⁹ At present, a cow is the ceremonial gift, which is accompanied by some hard cash and clothes.

(30) Looking at the Su, and the Pole Star

Though the nuptials proper end at this point, a number of ceremonies relating to marriage still

^{277.} P.G.S. i. S. 11.

^{278.} विवाहे श्मशाने च इदानां खीषां च वचनं कुर्युः । सूत्रे अनुपविद्यमक्रि वधूववरयोर्मेगलसूत्रं गले मालाधारणं etc गदाधर on the above,

^{279.} P.G.S. i. 8, 15-17.

remain to be performed. The first few are symbolical in their nature. The bride is required to look at the sun if the marriage takes place in the day time, with the words, "That eye etc".280 In the night the bridegroom shows to the bride the firm star (i.e. the Pole Star) with, "Firm art thou; I see thee, the firm one. Firm be thou with me, O thriving one! To me Brhaspati has given thee; obtaining offsprings through husband, live with me a hundred autumns".281 According to other authorities Arundhati star and the Saptarsi-Mandala should be also shown to the bride.282 Whether she sees them or not, she is asked to reply when a question is put to her, "I see". These performances were suggestive of firmness in the conjugal life.

(31) Trirātra-vrata

The nuptial rites are followed by the Tri-ratravrata²⁸³ or "The Observance of Continence for Three Days." "Through a period of three nights they shall eat no saline food; they shall sleep on the ground; they shall refrain form sexual intercourse, through one year, or through a period of twelve days, or of six nights, or at least of three nights."

^{250.} P.G S. i. 8. 7.

^{281,} Ibid, i, 8, 19.

^{282.} A.G.S. i. 7. 22.

^{283,} P.G.S. i. 8. 21.

Such are the religious injunctions to be followed by the husband and the wife At present, no restraints the couple and they share fully the are put on marriage festivities. In ancient times, a very interesting procedure was adopted at the end of the above observance. The pair had to wear ornaments and lie on the same bed with Viśvavasu Gandharva occupying the middle position, which consisted of a rod of the Udumbara tree, coated with sandal paste, and covered with cloth. On the fourth night after the performance of the Pakva-Homa, the pair retired to a gaily decoratted rcom, and a verse of great significance was recited: "Rise O Viśvāvasu. from this our bed, rise we pray. Seek thou a girl that is tender in years, and that needs thy assistance. Leave thou this bride, my wife, unto me and let her unite herself to me. O Gandharva. this bride, now united to me, her husband. prostrates to thee, and begs this favour of thee. Depart and find thou an immature girl that still dwells in her father's house. Such a one is verily nay thy birth-right."254 the rod was east away. The exact significance of this rite cannot be explained, as this custom arose under beliefs that are, at present, foreign to our minds, A. C. Das is of opinion that "This rod was supposed to be inhabited by Viśvavasu Gandharva,

and was the witness of the pairs "Brahmacrya."285 A. B. Keith, relying on Oldenberg, opines, The exact force of the magic is uncertain; the desire by refraining from consummation to deceive evil demons and cause them to depart is a possible motive. Viśvāvasu as a Gandharva seems to claim his right of connexion with women even after the marriage, and must at first be appeased and then formally banished. But the obvious connexion of the rite with other similar rites over the world down to the trium noctium is a warning against any feeling of security in the interpretation of the custom."286 The interpretation suggested by Keith seems to be more probable than that offered by Dr. Das. The belief was current in the Vedic times. and it is recorded in the Grhyasūtras also, that a maiden in the course of her growth was enjoyed by Soma, Gandharva and Agni and in the last bestowed on the man, her fourth hasband.287 Perhaps the people thought that even after the nuptials the Gandharva was lingering, so it was necessary that he should be formally asked to leave the girl to her husband.

The Purpose of the Tri-ratra-vrata appears to be to give a lesson of moderation to the

^{285.} Rgvedic Cultire, p. 381.

^{286.} Religion and Philosophy of the Velas. p. 37 of Oldenberg, Reli des Veda, pp. 88. 249.

^{287.} A V. xiv. 2. 3, 4. P.G.S. i. 4. 17.

married couple in the sexual life. Both the husband and the wife were youthful and attracted towards each other by love. It is but natural to suppose that they would be very eager to come into physical contact and wish the rite to be soon over. But no, they had yet to learn and realize that true love was not passionate or passion-born, but was based on perfect self-restraint. They had to lead a life of continence for a period, the minimum being three days and the maximum one year. 287A The longer the priod of continence, the better was the chance of obtaining a superior issue. 287b

The Tri-Rātra-Vrata was a real necessity when the marriages of grown-up parties took place. After the introduction of early marriage, however, it became defunct. In the orthodox families it is supposed to terminate with the Caturthi-Karma, which is performed on the fourth-day after marriage. In the majority of cases it is paid no heed at all. The three days' stay at the house of the father of the bride is characterized by feasts, dance and music.

(52) The Bride carried and blessed

In ancient times, the marriage ceremonies being over, the married couple started for their

287a, Cf. Revedic Culture, p. 381, 287b, B.G.S. i. 7, 11.

home in a car, 288 and as the wife mounted it, she was told by the husband, "Thou shalt be my mistress henceforth and bear me ten sons. Be mistress of thy father-in-law and mother-in-law. Be mistress of these and of the other daughters-in-law of the house, of the children, property and all". 289 In the present Hindu society the bride is not sent to her new home at the time of her marriage, or if sent at all, it is only ceremonial for two or three days. The custom of the second marriage is the general order of the day. Moreover, the child-bride has got neither the capacity to understand the above address nor the privilege to be the mistress of her new home.

(33) Domestic Fire Established : Chaturthi-karma

According to the Grhyasūtras, in the fourth night after the wedding, towards morning, the husband established the fire within the house, assigned his seat to the south of it, to the Brahman placed a pot of water to the north, cooked a mess of sacrificial food, sacrificed the two Ajya portions, and made other Ajya oblations with the following verses: "Agni!

^{288.} P.G.S. i. 10. 1.

^{289.} According to some, it is a reception address delivered at the arrival of the bride to her new ho ne.

Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance that dwells in her that brings death to her husband, that exterpates in her. Svāhā!" In the same way the husband invoked Vāyu, Sūrya, Chandra and Gandharva for the protection of children, cattle, house and fame. Then he sprinkled the wife with the verse. "The evil substance that dwells in thee. that brings death to thy husband. Children. cattle, house and fame, that I change into one that brings death to thy paramour. Thus live with me to old age: N.N!" This called Caturthi-Karma, 200 Lecause it is performed on the fourth day after the wedding. At present, performed not at the house of the it is bridegroom but at the house of the bride's father before the marriage party leaves it purpose of this rite is to remove the evil influences from the person of the bride which may cause harm to the family.

(34) The Common Meal

At the end of the Chaturthi-karma, when it took place at the house of the bridegroom, the husband made the wife eat the mess of

^{290.} P.G.S. i. 11. 13; (4.6.S. i; 5; \$.G.S i. 18. 19; Kh. G.S. i. 4, 22; (1.6.S. i. 18. 11; Ap. G.S. 8. 8.

cooked food with the words, "I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin." Later on, this Prāśana turned into a conjugal feast and now it is performed after the second marriage. On the Pāraskara Grhyasūtra, 292 Gadādhara observes, "Here the husband dines with the wife according to the custom." Eating with the wife is prohibited in the Hindu Dharmaśāstra. But it is an exceptional case entailing no sin. The ceremony symbolizes the union of the persons of both the husband and the wife.

(35) I emoral of the Nuptial Canopy.

A ceremony, not recorded in the Grhyasūtras, has been prescribed by the Paddhatis, according to which, the gods are dismissed to their respictive places and the nuptial canopy is removed.²⁰³ It should be performed on some

- 291. प्राणैस्ते प्राणान्सन्द्रधासि-अस्थिभिरस्थीनि मांसैमीयानि त्वचात्वचम् । P.G.S. i. 11. 5.
- 292. अत्र श्चिया सह वरोऽपि समावाराद् भोजनं करोति । श्चिया सह भोजनेऽपि न दोष श्व्याह हैमाद्रो पार्थाएवत्त काण्डे गाळवः एक्यान समारोहः एकपात्रे च भोजनम् ।
 विवाहे पथि यात्रायां कृत्वा विष्रो न दोष भाक् ॥
 अन्यथा दोषमाप्नोति पश्चाचान्द्रायणं चरेत् ॥
- 293. समे च दिनसे कुर्याहेवको स्थापनं बुध: । वर्ष्य विषयं नेष्टं मुक्तवा पंचमसप्तमी ॥ Quoted in the Gargapaddhati.

even day after the marriage. Odd days are prohibited except the fifth and the seventh.

(xv) Symbolism of Hindu Nuptials

- (a) The Meaning of a Symbol. A symbol is a thing regarded by general consent as naturally typifying or representing or recalling something by possession of analogous qualities or association in fact or thought. A symbol is not important by itself. It has only a vehicular value and conveys something beyond it It is a mode of expression which vivifies abstract, subtle. unfamiliar or supernatural ideas before common folk. In ancient times, when human fancy was and the human speech was not adequately developed to express every shade of thought, symbols played a very important part. In religions and mythology they were commonly used. But even now they have not lost their value. The most up-to-date political ideology. which recognizes little use of religion, employs symbols for its ends and ideals
- (b) Sacramental Marriage and Symbol. Hindu marriage which the nuptials solemnize is not a social contract in the modern sense of the term, but a religious institution, a sacrament. By it we mean that besides .the two human parties, the bride and the bridegroom, there is a third superhuman,

spiritual or divine element in marriage. The physical conditions of the two parties always subject to change and, as such, they cannot form the permanent basis of marriage. It is on the third element that the permanent relationship between the husband and the wife. depends. The husband and the wife are responsible not only to each other, but owe a greater allegiance to this third element. This is the religious or mystic touch in the purely social and material contract between a Without it the conjugal man and a woman life loses its charm and durability. The mystic aspect of the Hindu marriage necessitates the use of a number of symbols

(c) Marriage a Union of the Fittest Couple In the very beginning of the Hindu nuptials there is a ceremoney which symbolizes the union of the fittest parties. This ceremoney, called Arghya 'Showing Respect', 291 while conferring great honour on the bridegroom, indicates that he is the best of his sex and equals. Having ordered a seat for the bridegroom, the father-in-law says, "Well Sir, sit down. We will do honour to you, Sir." They get for him a couch of grass, to sit down on, another for feet, water for washing the feet, water for sipping, and the honey-mixture

in a brass vessel with a cover of brass. The bridegroom accepts the couch and sitting thereon says, "I am the highest one among my peoples as the sun is among the shining ones. Here I tread on whosoever infests me." 205 On this occasion the guest of honour, accepting his dues from the father in-law, makes a statement wherein he publicly declares that he is the fittest match for the bride.

Marriage a New Bond. Some of the most important items of the nuptials are those which symbolize that marriage creates a new bond between the bride and the bridegroom. They are united like two young plants, which are uprooted from two different plots and are transplanted They have to rear up into a new one. union by dedicating their entire energy in the direction of their common interest and One such item is Samañjana or "Anointment". 206 The father of the bride is required to anoint While this ceremoney pair. is performed, the bridegroom recites the "May the Visvedevah may the Waters unite our hearts May Matariśva, may Dhatr, may Destr join us."297 The anointment is symbolical of

^{295.} वम्भीऽस्मि समानानामुगतामिव सूर्यः । etc. Ibid I 3 9.

^{296,} ibid. 1, 4, 15,

^{297.} समझन्तु विश्वे देवाः समापा हृद्यानि नी । सम्मातरिश्वा सन्धाता समु देश्टी द्वातु नी ॥ [bid.

"Sneha" or love and consequently of the union of the pair. Another ceremoney of this is the Pāṇigrahaṇa or the "Grasping of tha Bride's Hand. 298 "The bridegroom t.ha right hand of the bride with the "T verse. seize thy hand for the sake of happiness. that thou mayest live to old age with thy Bhaga, Aryama, Savitr, gods husband. have given thee to me, that we may rule over t he house-hold. This I am That art thou. That art thou, this am I The Saman am I. the Rk²⁹⁹ thou: the Heaven I, the Earth thou. Come let us marry. This ceremoney is symbolical bond of physical between the husband and the wife. The next ceremony of this kind is the Hrdayasparsa or "Touching the Heart of the Bride, "300 The husband touches the heart of the bride reaching over her right shoulder with the words, "Into my will I take thy heart; thy mind shall dwell in my mind; in my word thou shall rejoice with all thy heart: May Prajapati join thee to me."301 This performance indicates that marriage is not only the physical union of two persons but also the union of two hearts or souls. The heart is

^{298.} The Atharvaveda, xiv. i. 49; the Agvalayana G.S. I. 7. 3; the Gobbila G.S. II. 2. 16.

^{299,} Ibid.

^{300.} The Paraskara G.S. I. S. 8.

^{301.} मम इते ते हृद्यं द्वामि मम चिलमतुचित्तं ते अस्तु । Ibid.

the centre of feelings. By touching it the husband symbolically tries to rouse the soft emotions of the wife and make them flow out to meet his own and thus to create a real union in the psychic world. One more ceremony may be mentioned in this connection. In the Sthālīpāka or the "Common Dinner" the husband makes the wife eat the mess of cooked food with the words, "I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin." Here both the material and the vital selves of the husband and the wife are united.

(e) Marriage a Permanent and Stable Union. Marriage is not a temporary contract to serve the momentary physical demand or to enjoy good company for sometime and then to lapse at the slightest inconvenience. It is a permanent union which stands various vicissitudes in life only to grow stronger and more stable. This fact has been symbolized by a number of ceremonies in the Hindu Nuptials. In the Asmarohana or "Mounting the Stone" ceremony the husband makes the wife tread on a stone repeating the verse, "Tread on this stone; like a stone be firm." Stone is a symbol of firmness and strength. The wife is exhorted to

^{392,} The Paraskara G.S. J. 11, 5.

^{308.} प्राणैस्ते प्राणान्संद्धामि etc. Ibid.

^{804.} The Śāmklyāyana G.S. I. 3. 19.

^{305.} आरोहेममश्मानमश्मेव स्थिरा भव। Ibid

be adamantine in her conjugal fidelity. Another ceremony of this class is Dhruvadarsana or, "Looking at the Pole Star." 106 In the night the bridegroom shows to the bride the Pole Star with the verse, "Firm art thou: I see thee the firm one. Firm be thou with me, O thriving one. To me Brhaspati has given thee obtaining offsprings through me. thy husband, live with me a hundred autumns."307 Here two things are indicated. Firstly, the wife should be as firm and fixed as the Pole Star is amidst innumerable moving bodies in the firmament. Secondly, the union should last for a hundred years which is the normal span of human life-Thus the firm and life-long companionship is the objective in view. This aspect of marriage is highly prized and the husband prays tot he goddess Sarasvatī to protect it: 'Sarasvati, promote this undertaking, O gracious one, bountiful one, thou whom will sing first of all that is: in whom what is: has been born; in whom this whole world dwellsthat song I will sing to-day, which will be the highest glory of women."308

(f) Biological Symbolism of Marriage The primary function of a marriage is racial, that is, the continuity of the race through the procreation of

^{306,} The Paraskara G.S. I 8, 19,

^{307.} ध्रवमसि ध्रवं त्वा पश्यामि etc. Ibid.

^{308.} The Paraskara G.S. I. 7. 2.

In the Hindu nuptials, there are various ceremonies that point out this fact and intend to make the union fruitful, to avert the dangers associated with the sexual intercourse and to facilitate the various stages of the process of generation. After accepting the bride formally given away by her father, the bridegroom puts a very significant question to the guardian of the girl. "Who has given this bride to me? The answer is, "Kāma or the God of Love."300 It means that the basic desire to exist through progeny is mainly responsible for marriage In another place we find a reference to the biological development of the bride her preparedness for a married life and consequent procreation of children. The bridegroom reminds the bride. 'First Soma had thee for his bride, the Gamdharva had thee next. Agni was thy third husband; thy fourth husband am I, born of Soma gave thee to Gamdharva: Gamdharva gave to Agni; and Agni has given thee to me for wealth and sons."310

These verses are explained by Sayana thus, "While yet desire for sexual intercourse has not arisen Soma enjoys the girl; when it has just begun the Gandharva takes her; and at marriage transfers her to Agni, from whom man obtains her (possessing

^{309.} कोऽदात् । काम इति ।

^{310.} the Rgveda, x, 55, 40, 41,

capacity) for producing wealth and sons,"311 The Smrtis offer a clearer interpretation of the above obscure passage: "Soma gave them (women) purity: the Gamdharva bestowed sweet speech; and Agni Sarvamedhatva or purity. Therefore women are always in possession of Sarvamedhatva purity."312 A modern writer further clarifies the suggestion. "Soma is Sasyadhipati, the Lord of the Vegetable world; and presides also over the mind...The physical growth of the girl, including that of the hair is under the care of the god Soma, The mind of the girl also develops under his guidance...The Gamdharva is the master of graces, It is his function to make woman's body beautiful and toudd richness to her tone. Under his care the pelvis develop, the breasts become round and attractive. The eyes begin to speak the language of love and the whole body acquires a rich hue. work is advanced and he hands her on to Agni. Who is Agni? He is the Lord of Fire, the Lord of Agni-tattva. Nature is radiant with colour and joy in spring and Summer, Animals breed in Spring. Agni is the fructifier. It is he who brings about the menstrual flow and women then can bear children. Agni then gives her to man, her fourth Pati or Lord."313 In the "Grasping of the

^{311.} Fayana on the above verse.

^{312.} The Atrismrti, 137.

^{313.} The Aryan Marriage, pp. 26, 27.

Hand' ceremony also the biological aspect of marriage is fully brought out. The bridegroom says to the bride, "The Heaven am I, the Earth thou. Come let us marry. Let us unite our sperm Let us beget offsprings. Let us acquire many sons and may they reach old age. Loving, bright with genial minds, may we see a hundred autumns, may we live a hundred autumns." Just as in the Vedic pantheon, the Heaven and the Earth (Dyāvā Prthivī) are the parents of gods or shining ones, so the husband and the wife are expected to generate a world of their own.

(g) Marriage should be Fruitful and Prosperous. The nuptials symbolize not only the biological function of marriage but also employ a number of symbols which refer to the fertility and prosperity of the married life. There is the Lājā Homa³¹⁵ or "offerings of Fried Grains into Fire" ceremony in which the brother of the bride pours out of his joined hands fried grains mixed with Samī leaves. The bride offers them with firmly joined hands standing, while the bridegroom recites the verses, "To the god Aryaman the girl has made sacrifice, to Agni. May he god, Aryaman, loosen us from here, and not from the husband's side. Svāha!" The girl strewing grains prayed thus, "May my

^{814.} शोरह पृथ्वी त्वं। तावेहि विवहावहै सह रतो द्वाव है etc. ... The Hirapyakesi G.S. I. 6. 20. 1.

^{315.} The Paraskara. G.S. I. 6, 1.

husband live long, my relations be prosperous. Svåhå! This grain I have thrown into the fire, may this bring prosperity to thee, and may it unite me with thee. May Agni grant us N N. Svähä!"316 Here grains and leaves are symbols of fruitfulness and prosperity. There is another ceremony which emphasizes the same thing. According to the Grhyasütras, a strong man snatches the up from the ground and sets her down in an eastern or northern direction on a red bull's hide with the word, "Here may the cows down, here the horses, here the men. Here may sacrifice with thousand gifts, here sit down 317 "The bull, the horse, the cows, the men, the sacrifice are all recognized as signs of virility and fecundity. The of, and a strong desire for, a prosperous life is better expressed in the ceremoney called Saptapadi the Rite of Taking Seven Steps". 318 husband makes the wife step forword in a northern direction seven steps withthe word, "One step for sap, two or juice, three for the prospering of wealth, four for comforts, five for cattle, six for the seasons. Friend, be with seven steps (united to me). So be thou devoted to me."319

^{316.} Ibid.

^{317.} Ibid. I. 8. 10.

^{318.} Ibid. I. 8. 1.

^{319.} Ibid.

(h) Marriage a Crisis: Removal of Evil Influences. Marriage is the most critical event in the life of a man and ushers in quite a a new era in his life It establishes relation between t.wo persons. which attended by many anticipations, hopes and fears. In the nuptials various attempts are made to remove the dangers associated with the crisis of marriage. The father of the bride, while making the pair face each other exhorts her in the following words, "Be thou of benign and pleasing eyes; never cherish an evil design against your husband, be and well-wishing to cattle and others kind dependent like them; be always cheerful prosperous; be the mother of heroic sons: sacrifice to the gods; be happy, be auspicious to us, bipeds and quadrupeds". 320 fears and doubts are about the bride who is to form the nucleus of the home and has to deal not only with her husband but also with his dependents and cattle. In relation with all these she is expected to be affectionate, kind and generous. In the Rāstrabhrta sacrifice bridegroom seeks protection from important gods and Fathers against all possible dangers which might be lurking in a married life says, "Let Fire, the Lord of creatures protect

^{820.} The Paraskara G.S. I. 4. 17.

me. let Indra the Lord of the Great protect me: let Yama, the Lord of the Earth, protect In the Abhisinchana, "Sprinkling of ceremony the waters are requested water"322 to ensure perfect health and all-round peace: waters, which are auspicious, the "Let the auspicious, peaceful the most be health-giving medicine to you". 323 there is a Sumamgate (Auspicious) ceremony in which the bridegroom invites the assembled guests and relatives to bless her with the following words: "Auspicious ornaments does this woman wear, come to her and behold her. Having brought luck to her, go away back to your houses".324 At the close of the nuptials there is a ceremony, called Caturthi-karma. 325 which is performed on the fourth day marriage. The husband offers oblations with the verses," Agni! Expiation! Thou art the expiation of the gods. I, the Brahmana, entreat thee, desirous of protection. The substance that dwells in her, that brings death to her husband, that extrpate in her. Svāhā!" 326

^{821.} Ibid. I. 5. 7-11.

^{322.} Ibid. I. 8. 5.

^{823.} Ibid.

^{324.} Ibid. I. 8. 9.

^{325.} The Apastamba G.S. 8.5; the Khadira G.S. I. 4. 22.

^{326.} Paraskara G.S. I. 1:. 2.

Next he sprinkles water on the bride with the "The evil substances that dwell in thee. that bring death to thy husband, children. cattle, house and fame, that I change into one that brings death to thy paramonr. Thus me to an old age".327 In all these ceremonies the critical nature of marriage and the dangers attendant thereon are realized and attempts are made to remove them. Here one thing particularly is noteworthy. The bride is supposed to be more susceptible to dangers than the bridegroom and, therefore, she is the centre of auspicious ceremonies.

(i) Marriage not a Licence. The fact that marriage is not a passport for sexual indulgence but a human institution aiming at moderation in the conjugal life, has been emphasized at the end of the nuptials, when the Triratra-vrata or the "Observance of Continence for Three Nights" is undertaken. "Through a period of three nights they shall eat no saline food, they shall sleep on the ground; they shall refrain from the sexual intercourse through one year, or at least three nights". The symbolism of this observance seems to be to give a lesson in moderation to the married couple. It is but natural for a

^{327.} Ibid.

^{824.} The Paraskara G.s. I. S. 21.

^{329.} Ibid.

young man and a young womon to be strongly attracted towards each other and to be eager to come into physical contact as possible. But here the religious ceremonies utter a word of caustion by introducing the aforesaid The married couple has as vet to wait and realize that married love should never be controlled by blind passion but should be based on perfect self-restraint. The greater the moderation the happier the life married will be.

(i) Marriage a Social Change and a Sacrifice. The nuptials in their utterances, promises, great symbolize a and fears the life of the bride and transition in They are no longer irresponsible bridegroom. youths depending for their bread and views on their parents. The seriousness of life dawns upon They for sake their old families to form a new one. They have to run an independent home. to earn their own livelihood, to procreate children and to discharge their obligations towards gods, Fathers and the creatures of the world. the life of responsibilities and cares. It is only in this sense that Hindu marriage or "Vivaha" can properly be understood, which means "to lift, to support, to hold up, to sustain". This involves a great compromise and mutual sacrifice. who regard marriage as the solution of the problem

of happiness, suffer from a great misconception. marry for pleasures are Taose, who The essential difficulties of life disappointed. are not given send off under the wedding canopy but, as a matter of fact, they are invited. conscious acceptance of responsibilities in life is to court suffering. We, no doubt, talk of a happy But the happiness of the married life is not possible in the selfish sense of the personal pleasure. Marriage acquires its true meaning and conjugal reaches perfection only when the relationship is based on the realization that marriage is a willing sacrifice for the good of the partner, the family, the society and the world,

Thus the general function of nuptial symbolism is to cover all the aspects of married life. The biological significance, the critical nature, the physical and mental union of the couple, moderation, the social transition and sacrifice, these are the main features of the Hindu nuptials. They have been symbolically suggested but not described in transparent prose, because conveyed through symbols, they are better emphasized and become more eloquent and telling.

CHAPTER IX

THE ANTYESTI SAMSKĀRA (THE FUNERAL CEREMONIES)

(1) Introductory

The last sacrament in the life of a Hindu is the Antyesti or the Funeral with which he closes the concluding chapter of his worldly career. While living, a Hindu consecrates his worldly life by performing various rites and ceremonies at the different stages of his progress. At his departure from this world, his survivors consecrate his death for his future felicity in the next world. Samskara, being post-mortem, is not less important. hecause for a Hindu the value of the next world higher than that of the present one. Baudhāvana Pitrmedha-Sutras sav. "It is wellknown that through the Samskaras after the birth one conquers this earth; through the Samskaras after the death the heaven "1 Therefore the ritualists are very anxious to have the funerals performed with meticulous care

(2) The Origin

(i) The Horror of Death

The origin of the funeral cermonies like that of the others is shrouded in mystery. There

^{1.} जातसंस्कारेणेमं लोकमभिजयति मृतसंस्कारेणामुं क्लोकम् । iii. 1. 4.

were many factors that brought into existence the rites and ceremonies attending on occassion of death. First of all, there was the horror ef death. To an early man death was not the natural end of life, but an abnormal event The horror which shocked him to the core depended not so much upon the physical pain that is caused at the time of death as upon the mystery of it and the results which is produced for its victim and his relatives. All the familiar relations ceased between them, and the body which was the centre these relations \mathbf{of} decomposed. This horror has given birth to an obstinate disbelief in the necessity of death. The attempts to escape it are repeated, though failure. Even the most natural and with sad inevitable desease is ascribed to causes not beyond human control. The picture thus presented of the desperate refusal of mankind to accept the necessary end of the worldly career is one of the most pathetic episodes in the history of human race. In the futile attempts for averting death. many ceremonies of primitive type arose.2 But the contrast between life and death was so striking that man had ultimately to accept it as the natural end of the human life. then, made the proper arrangement for making the death and the life after death easy.8

(ii) The Conception of the Soul after death

According to the primitive belief, death did not cause the entire annihilation of man. The usual theory of the process of death was the separation of the soul from the body. The soul may separate from the body before death as in dreams. Sickness was frequently held to be such a separation. The distinction between such a separation and that of death was that the latter was final. Thus, the deceased, though disembodied, was supposed to be still living.

(iii) The mixed Feelings of Dread and Love

The survivors cherished mixed sentiments towards the dead. First, there was the sentiment of dread. It was believed that the deceased had still some kind of interest in his family property and relations, whom he would not like to quit and, therefore, was lingering about the house.

3. जातस्य वै मनुष्यस्य धुर्व मरणमिति विजानीयासस्माजाते न प्रहृष्येन्मृतेस न निषोदेतः । 2.

अहस्मादागतं भूतमैकस्मादेव गच्छति । तस्मानातं मृतं चैव संपश्यन्ति सुचेतसः ॥ ३. तस्मान्मातरं पितरमाचार्यं पत्नी पुत्रं शिष्यमन्तेवाधिनं पितृव्यं मातुर्लं सगोत्रमसगोत्रं वा दायमुपयच्छेद्दनं मंस्कारेण संस्कुर्वन्ति ॥ • B-12-8. iii.

It was also supposed that because he was alienated from the survivors by death, he might cause injury to the family. So attempts were made to avoid his presence and contact. Formal farewel address was given to him:4 he was asked to depart; and even actual barriers were put between the living and the dead 5 Besides, he was provided with other articles necessary for a traveller, so that he should resume his journey to the next world. The next sentiment was of affection and towards the deceased. The natural blood-relation still existed between the dead and his relations. The survivors were solicitous about the future welfare of the departed. They thought that it was their duty to help the dead in reaching his destination after death. The corpse disposed of by means of fire, so that the dead. being purified, may be allowed to enter the holy place of the Fathers." Articles necessary in the iourney were supplied to him, so that he may As the next world not suffer from want. was believed to be a replica of this thing necessary for starting a new life was presented to him. For example. the

^{4.} प्रेहि प्रेहि पथिभिः etc. A.V. xviii, 1, 54, P.G.S., iii, 10, 24.

[ं] यदाश्वतं कृषावी जातवेदी ऽथेमेनं प्रहिशुतास्पत्तस्यः । R.V. x. 16, 1.

^{6.} The वैतरणीदानप्रयोगः Stein's cat. p 104.

Anustarani or an old cow or a goat was sent with him to serve as a guide in the way; daily food was offered; in later times, and even now, the Vaitarani or a cow is given to help the dead in crossing the river lying in the way to Yama. Formerly these things were consumed in fire with the dead. Now they are presented to the Brahmans, who are supposed to send them to the realm of the dead through some mysterious agency.

(iv) Physical 'eeds

In addition to the above sentiments, there was the physical need of disposing of the dead body and the subsequent performance of ceremonies and observances. The decomposition of the corpse made it impossible for the relatives to keep it in the house for a long time. So, like other refuses, it was also removed, though with reverence and care denied to them. Moreover disease and death of the dead caused pollution and contagion in the family. In order to remove them many observances and taboos arose.

The main objects of the proper disposal of the corpse and the performance of all the rites and ceremonies connected with it are to

free the survivors from the pollution of death and to give rest to the dead. Until these rites and ceremonies are duly performed, the soul of the man is not finally dismissed its place in the next world, it does not place in the company of the fathers, it is not elevated to its due position in the ancestral worship and it continues to be Preta. haunting its relatives unpleasantly. This belief was current in all the ancient peoples and is universal in the lower culture even at The funeral ceremonies were as significant among the ancient Greeks and Egyptians among the Hindus.

(3) Different Kinds of Disposal

We have no pre-Vedic record of the disposal of the corpse and other funeral ceremonies connected therewith. Recent archae ological discoveries, no doubt, have brought to light some instances of how the dead bodies were disposed of in ancient India. But their chronology is disputable and we cannot trace them all back to pre-historic times with appreciable amount of certainty. Moreover. information supplied by them is limited to the burial of the dead and they do not tell any thing about the postburial or the cremation ceremonies.

The earlisest literary mention of the funeral ceremonies is found in the Rgveda⁸ and the Atharvaveda, The mode of the disposal of the dead depends on the religious belief of the people concerned and their general culture. The society presented in the Vedic hymns is sufficiently advanced, so the primitive of disposal are not to found in them. be Cannibalism or eating away of the dead by the survivors cannot be traced in the Vedas. The sub-aerial deposit or leaving the body on the ground was probably the earliest method of removing the corpse, as it was the simplest. In the funeral hymns there is no description of it, though it is refeared to once.10 In the very primitive times, when people moved from place to place in the search of food and fodder, exposure of the dead and the diseased was very common, as they proveda burden on the wandering family. During the Vedic period, the Indo-Aryans were not a nomadic people but they led a settled and civilized life and the aged were held in love and respect. exposure of the aged persons took place. Kaegie 11 quotes the following remarks of Zimmer to show the treatment accorded by the Germans

^{8.} A. V. xviii. 1. 2. 3, 4.

^{9.} येनिखाता ये परोप्ता ये दग्धा ये चोद्धिता । A.V. xviii. 2-34.

^{10.} Der Rgueda, No. 50.

^{11.} Grimu Deutsche Rechtsalt, pp. 487 ff

to the aged, in order to prove the existence of a custom among the Rgvedic Aryans. Garmans. when t.ho master the of the house was above sixty years old, if the signs of the weakness of age were of such a character that he "no longer had the power to walk or stand, and to ride unassisted and unsupported, with collected mind, free will and good sense, he was, obliged to give over his authority to his son and to perform menial service; the old men might be made by hard sons and cruel grand-sons to expiate painfully the love and gentleness they had neglected in their more powerful days; those who had grown useless and burdensome were even either killed outright, or exposed and abandoned to death by starvation".12 Kaegie says, "We have to imagine exactly similar conditions among the Indians, when the texts speak of 'the divided possessions of an old father, and of old men exposed". 13

The above is nerence is based upon a Rigvedic verse, which indicates that the possessions of the old father were divided among his sons in his life time. But even if we suppose that they were landed property, provision had to be first made for his and his wife's maintenance. The passages in

^{12.} Zimmer, Act. Laben, 326-328.

^{13.} Vedic Index i, 351, 352,

the later literature, however, "all negative the idea that the property of the family was legally family property; it is clear that it was the property of the head of the house, usually the father, and that the other members of the family only had moral claims upon it, which the father could ignore, though he might be coerced by his sons if they were physically stronger.....The developed patria potestas of the father, which was marked very early, as shown by the legend of Sunahsepa, is inconsistent with the views that the sons were legally co-sharers with the father, unless and until they actually insisted on a division of the property".14 again, it should be observed that even in the Rgvedic¹⁵ times, sons were coveted, because they would offer oblations to the dead parents and their ancestors. This was not only a moral but a rleigious duty It cannot, therefore, be conceived by any stretch of imagination that the Revedic Aryans killed their old and decrepit parents or exposed and abandoned them to die by starvation. The custom found among the ancient Germans must have been a relic of the barbarous times. that prevailed among the prehistoric aborgines of Europe, with whom the half civilized German tribes had amalgamated. There is no distinct trace of

^{11.} R.V. i. 105, 3.

^{15.} viii, 51, 2.

the existences of this barbarous custom in the Rgveda, the oldest work extant of the Aaryn people.

There are a few passages more in the Vedic hymns, from which the existence of exposure is inferred. The Rgveda¹⁶ refers to a person cast out and the Atharvaveda¹⁷ speaks of the dead man being exposed (Uddhita). But the latter passage may well refer merely to the bodies being exposed after death to the elements as is done by the Parsis. The former passage may refer to the individual case of some person who may have been cast out, and proves absolutely nothing as to a habitual or recognized custom.

We have no record of the cave burial also in the funeral ceremonies of the Hindus. It seems that it was not a recognized form of disposal. Water burial or to fling a dead body into a sea or a river is one of the easiest ways of getting rid of it. That doubtless is the reason for thus disposing of the corpses of slaves or common people in various places. But it does not account for every case of water burial. In some cases the object is not merely to get rid of the body, but to prevent the deceased from returning to plague

^{16.} x. 14.

^{17.} xviii. 2. 34.

the survivors,18 for water is usually regarded a barrier to scare away evil spirits. practical utility of water burial is recognized in Hinduism in the case of those who have survivors. to perform their funeral ceremonies. But the sentiment of fear is not so prominent in the Hindu mind. At present water burial is accorded to small children, who are esteemed too innocent to require realized ascetics purification. or to mendicants, who have no family ties and do not stand in need of funeral. Married men and women, who die of some epidemics, are given water burial. But in their case, the funeral ceremonies are postponed to a subsequent convenient time when their effigies are properly burnt and the post-cremation ceremonies are duly performed.

Inhumation or burial proper is almost absent in the present day Hindu funerals, except in cases of great saintly personalities and very small children. But the existence of this custom among common people in the Rgvedic times is proved by the verses contained in it. Addressing the dead body

^{18.} E. S. Hartland, Encyclopaedia of Religion and Ethics, vol. iv. p. 421.

carried to and lying in the burial ground, the priest says: "Go to this thy mother, Earth, the widespread, delightful Earth; this virgin (Earth is, as soft as wool, to the worshipper; may she protect thee from proximity of Nirti. Earth, rise, above him; oppress him not; be attentive to him (and) comfortable; cover him up, Earth as a mother covers her child with the skirt of her garment. May the earth heaped over him lie light; may thousand of particles (of dust) envelop these mansions distil ghee for him: may they every day be an asylum to him this world. I heap up the earth around thee placing (upon thee) this clod of earth; may I not be injured; let the Piatra sustain this thy monument; may Yama make thee a dwelling here "21

Scholars influenced by the later-day custom of cremation and the subsequent burial of the remains hold that the above hymns refer to the Asthi-sanchaya or the collection of bones. According to Sayana the above verses were uttered at the time when the bones of the dead were put into an urn and buried into a grave He bases his opinion on the Asvalayana Grhyasutra. But this was a later.

^{21.} Ibid.

²¹a iv. 5.

custom, and should be regarded as a relic of the ancient custom of burial, which was being replaced by the custom of cremation. It was a compromise between the two customs. The opinion of Sāyana cannot be accepted owing to the following reasons:

- (1) At the time of cremation, verses were uttered with the object of sending the dead man to heaven, the dominion of Yama, situated in the highest heaven. If he had already been cremated and gone to heaven, why soon afterwards, at the time of burying his ashes and bones, should he be asked again to go "to this thy mother Earth" the widespread delightful Earth? Such a procedure would be inconsistent and contradictory.
- (ii) If it be at all possible for the dead corpse to suffer any pain, it must have suffered extreme agony at the time of cremation, and the burnt bones and ashes would suffer no further pain or agony at the time of their burial in grave, enclosed in an urn provided with a lid, over which earth was heaped up. But the verses become quite intelligible when they are applied to the burial of a corpse. The dead body was still there, as would appear from a perusal of the verses in which the mourners

have been described as taking away the bow from the dead man's hand, and it was quite natural for them not to have been able as yet to dissociate themselves from their feelings and belief that the dead man, who have been quite alive a few hours back, could not feel any pain afterwards. It was, therefore, quite natural for them, while performing their last duty towards him, to entertain tender feelings for him, and address him as follows: "Go to this, thy Mother-Earth etc." and the earth was also asked to be kind and soft to him.

There can be no doubt that the foregoing verses refer to the burial of a dead person and not to his ashes or bones after cremation. But it must be admitted that even during the Vedic period this custom was becoming optional and falling into disuse. When the cult of sacrifice was fully established, the funeral came to be regarded as a sacrifice 23 and cremation became the prost prevalent custom, replacing the older custom of burial. In the Grhyasūtras the burial of the dead bedies is not mentioned, though the ancient tradition was followed in the form of burying the bones and ashes of the dead after cremation. In subsequent times the

^{23.} This, however, was a Pitryajña as the dead was sent unto the Fathers, cf R, V. x, 16, I.

bnrial of the dead became quite unknown among the Hindus except in the cases of very small children and ascetics.

Preservation of the dead body in the house with or without previous desiccation or mummification is not mentioned at all in the ritual literature of the Hindus. This custom was prevalent in a rude or archaic society that believed that the soul or spirit of the man was still dwelling in the body after his death. The Indo-Aryans outgrew this stage as early as the Vedic period. According to their faith the spirit departed form the dead oody²⁴ and there was no sense in preserving it.

Cremation or burning of the dead body is the most recognized mode of the disposal of corpse among the Hindus from the time of the Vedas up to the present day. This mode evolved at a high stage of the human civilization, as it is the most scientific and refined. More than one causes might have operated in bringing this custom into existence:

- (i) Tribes without a settled abode may have found it convenient, if they desired to carry about the remains of their dead, or to remove such remains beyond the possibility of desecration by their enemies.
 - (ii) Another very powerful motive for

cremation may have been the desire to be quit of the ghost. The fortress of the ghost was destroyed by fire and it was frightened away by its flames.

- (iii) Fire, consuming forest, grass and refuses might have suggested its utility in burning away the dead also.
- (iv) In the beginning the above causes may have been more active, but the most potent factor that gave the custom of cremation a lasting position was the religious belief of the Indo-Aryans that obtained during the Vedic period. regarded by the Indo-Aryans as the messenger of the gods on earth, and the carrier of the oblations offered to them.25 The material things that constituted Havya could not be bodily and directly conveyed to the gods in heaven; hence the services of a heavenly messenger and carrier like Agni were requisitioned. This analogy was extended to human corpses as well as to the carcases of the animals that were sacrificed' to the gods. After a mandied, it was thought necessary to send his body to heaven. This could be only done by consigning it to Agni. After the body was consumed by it and reduced to ashes, the dead could receive a new body in the world Yama and join the Pitara and his ancestors. 23

^{25.} वर्षि यशसं विद्यस्य केतुं सुप्राठयं दूर्तं सद्यो अधीम् । R. V. i. 60. ... 25a. R.V. v. 14. 8.

This seems to be the most powerful idea underlying the custom of cremation, and this was essentially a religious one. fire was discovered and brought to human use, corpses used to be cast away as a rule, or burried under ground, or exposed to be devoured by carnivorous birds and beasts. The custom cremation must, therefore. have into existance in the last. One branch of the ancient Arvans, the Parsis, however, retained the older custom of exposing the corpse to be devoured by birds, even after they had become staunch Fire-worshippers, for they regarded Fire too sacred to be polluted by such an unclean thing as a corpse. But the Vedic Aryans did not agree with them in this view, and, anxious as they were to see their beloved dead go to heaven and join his ancestors, they consistently thought it right to eonsign his dead body to Agni in order to transfer it to heaven, in a subtler and a more resplendent form befitting his new environments.

There was another religious belief also which seems to have been instrumental in introducing the custom of cremation. It was believed that the evil spirits mostly originated from the wicked souls of the dead persons burried in the earth.²⁶ So the people thought

^{26.} Vedic Mythology, p. 70. cf. Oldenberg, Die Religion des Veda, 62-2.

it necessary to restrict their number in the terrestrial region by widely introducing of cremation and thus sending the dead to the regions of Yama or Nirti. there reward or punishment of their to receive the actions. The Hindus even now regard cremation as absolutely necessary for the welfare of the souls of the dead, excepting those of the infants who are sinless and pure, and of the holy mendicants or Sādhus who are supposed to have overcome evil tendencies during their life-time, and are, therefore, accorded a burrial as perfectly harmless. But in the case of ordinary men and householders, want of cremation is looked upon with horror, retarding the progress of the souls in the other world (Sadgati). Hindus call the cremation ceremony or the ceremonies Aurdhyadaihika-krivā release the soul from the body for its journey to heaven. Unless the ceremony is performed, the departed soul is believed to linger about its late habitation and hover about without consolation, and in great distress as a Preta

The rites of cremation are denied to babes and children under the age of inititon or puberatiy.²⁷ Children are gently burried. In some cases at least, and possibly in all, this is done with a view to securing their rebirth. Persons

^{27.} According to the Grhyaustras, children below two only are denied this rite, See P.G.S. iii, 10, 2,

dying of epidemics are generally cast away in water. It is due to the superstition that the evil spirits that bring these diseases will be infuriated if their victims are burnt. Persons held in reverence are also not burnt, as their sacred qualities set then apart from the rest of mankind. Women dying in pregnancy or childhed also are not accorded the rites of cremation.

(4) The Funerals

(i) The Vedic Period

For the full details and descriptions of the funeral ceremonies we should begin with the Vedic period. The details of the rites must, like those of the marriage rites, have differed among different tribes during the time of the Vedas. But we have no record of the different families. Moreover, the verses of the ceremonies are not arranged in the order of their occurence in the Rgved X. 11-19 and the Atharvaved XVIII where they are collected. Still we can easily guess the main incidents of the rite:

- (i) When a man died, verses were recited to revive him (Atharvaveda VII.53); when this failed funeral rites were started. 274
- 27a. A Survival of a similar custom is found in Spain. On the death of a pope or a king, a high official of the court calls with a loud voice three times the name of the deceased, and receiving no reply, certifies the death E. S. Hartland, E, R. E. vol iv. p. 411.

- (ii) The corpse was washed (Atharvaveda V.19.4) and the big toes tied together with a bunch of twigs, lest death should walk back to the house after the corpse was sent out (Atharvaveds, V.19.12).
- (iii) The corpse was removed on a cart drawn by two bulls (Atharvaveda 2'56; Taittiriya Āraṇyaka IV.1.3) accompanied by mourning relatives and professional mourners (Atharvaveda VIII.1.19; Atharvaveda IX.2.11).
- (iv) The corpse was dressed in the burning ground (Atharvaveda. XVIII 257).
- (v) The face of the dead was covered with the omentum of a cow Atharvaveda. XVIII.2.58).
- (vi) The staff or the bow was taken off from the hand of the dead person (Atharvaveda XVIII.2.59.60).
- (vii) The widow lay down on the funeral pile by the side of her husband (The Rgveda X.18.7; Atharvaveda XVIII.3.1.2).
- (viii) A goat was sacrificed and the pile was lit up. Women expressed their grief (Atharvayeda XVIII.2.4.8).
 - (ix) The various parts of the dead man's body were directed to go to appropriate places (Rgveda X.16.3).

- (x) The bones were collected and burried and in some cases a funeral monument was erected (Rgveda X.18.11.13).
- (xi) A farewel address was presented to the dead Rgveda X.14.7.8).
- (xii) The survivors took their funeral bath to purge the pollution caused by the funeral fire (Atharvaveda XII 2.40-42).
- (xiii) The pure sacrificial fire was lighted up in the house to remove the impure fire.
 (Atharvaveda. XII.2.43-45)
- (xiv) On the completion of the funeral rites the corpse-eating Fire (Kravyāda which had been invoked for cremation had to be sent out of the house (Atharvaveda XII 2.4) The Grāhi Fire was also sent out, who holds fast in his net the house, when a dame's husband dies (Atharvaveda XII.2.39).
- (xv) Then there was feasting and resumption of dancing and laughter Rgveda X.18.3).

Thus in the above list of the incidents, we find all the four parts of the complete funeral rites, the burning; the Abhişinchana and the Smaśāna-chiti (the washing of the corpse and piling of the funeral pyre); the Udaka-Karma (water oblations); and the Śāntikarma (pacificatory rites). The details have suffered much alteration during the passage of time, but

the fundamental divisions of the rite are still the same.

(ii) The Sutra Period

Coming down from the vedas we find the description of the funeral ceremonies in the sixth Chapter of the Aranyaka of the Krsna-Yajuryeda. 276 The Āranyaka describes ceremonies under the title of Pitrmedha, or the rites for the welfare of the manes, and gives all the mantras required for the ceremonial of the first ten days after death, leaving the Sraddha or the rites meet for the eleventh day altogether unnoticed. The verses mostly are from the Rgveda, and arranged in consecutive order, but without any clue to the particular rituals for which they are meant. In the few Grhyasūtras, in which the Antyesti Samskāra described, the ceremonies are further detailed and The Baudhäyava more systematic. Bhāradvāja Grhvasūtras aphorize said the Āranyakas supplying many deficiencies in it. also give several particulars not to be found in the Aśvalayana Grhyasūtras which also deals with the subject. The Hiranyakesi Grhvasūtras also describe the funeral ceremonies and are supposed to be relied upon by laterday writers.

²⁷b. The Taittiriyara pyaka, iii.

(iii, Later Additions and Omissio s

The mediaeval and modern Paddhatis and Prayogas penerally draw upon these sources, adding new features and omitting obsolete items of the Samskara. Besides tradition plays a great part in these ceremonies. The chronological differences will be noticed in their due places while treating a particular item of the funeral rites.

(5) The Approach of Death

The scriptures do not fully record all the customs followed and ceremonies observed before death. But from the tradition we know a number of them. When a Hindu feels that his death is near he invites his relatives and friends and holds friendly discourse with them. To promote his future weal he makes presents to the Brahmaus and the needy. Among the presents, the gift of a cow is the most valuable. She is called Vaitarani. is she is supposed to be the conductor of the dead over the stream of the under-world. In the Surra period this cow was called Anustarani and she was either sacrificed and burnt with the corpse or let loose to run away from the cremation ground.28 When the slaughter of a cow became prohibited, she was presented to a Brahman and was believed

to help the dead in the crossing the infernal river through some mysterious power of the receiver. This custom still continues. When the dying hour draws near, the patient is placed on a cleansed spot on sandy soil. The dying couch is prepared in proximity to the three fires or, if he preserves only one, near it, viz, the domestic fire 20 Here the deseased is laid down with his head turned towards the south. Sacred passages from the Vedas of one's own school are chanted in the ears. If the patient is a Brahman, passages from some Aranyaka are repeated in his ears. At present verses from the Bhagvadgitā and the Rāmāyaṇa are recited to a dving person.

(6) Pri-disposal Ceremonies

The first mantra given in the Āraņyaka refers to the performance of a homa just after death. But this rule is binding only on the death of one who, in his life-time had maintained the sacrificial fires. According to the Baudhāyana, four offerings should be made, while touching the right hand of the dead man, to the Gārhyapatya fire, with a spoon overflowingly full of clarified butter. Bhāradvāja, however, prescribes that the

offerings should be made to the Ahavaniva fire: he is silent whether they should fourfold or not. Aśvalāvana 30 recommends that the offerings should he made at subsequent stage. With the decline of sacrificial religion among the Hindus. prescription has lost its force and is followed very few orthodox families. in a Pauranic and popular customs have taken place. They pour some drops of water with a few leaves of Tulasi in the mouth of dying person. A very strange custom has evolved in Bengal. According to it, the dying person is carried to the riverside and the lower half of the body is immersed in water at the moment of death.31 This ceremoney is called Antariali and forms a very offensive part of the modern ceremonial in Bengal. With a flourish of rhetoric it ia Ghat murder That this custom is not ancient will be evident from the following observations. All the scriptures referred to above take for granted that death has happened within the house, if not near the place where sacrificial fires are kept.32 Considering this

^{30.} Ibid. iv. 1.

^{31.} This custom is not prevalent in other provitices of India.

^{32,} B.P.S. i 1.

negative evidence against the custom, its total absence in-other parts of India and the oldest authority on the subject being the most recent of the Puranas,33 we can fairly conclude that \mathbf{of} origin. of is modern None authorities usually quoted, enjoining it positive duty belongs to a time carlier the sixteenth century A.D 34 It has come into probably since the date existance Raghunandana and his contemporary on ritual.

(7) The Bier.

According to the Grhyasūtras, after the homa, a cot made of udumbara wood (Ficus glemarata) is to be provided, and having spread on it a piece of black antelope skin with the hairy side downwards, and head pointing to the south, the corpse is to be laid thereon with the face upwards. Under the present practices, however, the cot can be made of bamboo and the antelopeskin is dispensed with. A son a brother, or other relative, or in their absence whoseever takes the lead, should next address the corpse to give up its old clothing and dress it in a

^{33.} The Skandapurana quoted in the Suddhitattva p. 167; the Agnipurana, quoted in the Frayascittatattva, p. 292.

^{34.} This is the date of Raghunandana. See P.V. Kane, History of Dharmagastra, p. 416.

^{35.} A.G.S. iv. 1.

433

new suit: "Give up the clothes thou hast hitherto worn; remember the Ista and the Pūrta sacrifices thou hast performed, the fees to Brahmans thou hast given, and those gifts thou hast bestowed upon thy friends." The body is then covered with a piece of unbleached uncut cloth, having fringes on both sides, the operation being performed while repeating the mantras, "This cloth comes to thee first." The dead is required to change his or her old shab by clothes and put on pure and new ones for entering the next world. Then the corpse, being wrapped up in its bedding, is to be borne on its cot to the place of cremation.

(8) The Removal of Corpse

The removal of the corpse, according to some authorities, should be made by aged slaves, according to others, on a cart drawn by two bullocks. The mantra for the purpose says, "I harness these two bullocks to the cart, for the conveyance of your life, whereby you may repair to the region of Yama, to the place where the virtuous resort." This indicates that the most ancient custom was to employ a cart and not men. The Aśvalāyanā Grhyasūtra suggests only one

^{36.} **अपैतद ह** यदिहाविभः पुरा । इष्टापूर्तमनुसम्पष्ट्य दक्षियां यथा ते दत्तं बहुधा विवन्धुषु ।

^{37.} A.G.S. iv. 1.

bullock to be employed. Any how, the ancient Sūtrakāras evince none of the repugnance to the employment of the Sūdras for the removal of the corpse of a Brahman, which the modern Smrtis entertain on the subject. According to the latter, none but the blood relations of the dead should perform this duty and the touch of others than that of one's own caste is pollution, which can be atoned for only by the performance of an expiatory ceremony. 38 This prejudice first manifested itself in the time of Manu. 30 He says, "Let no kinsman, whilst any of his own class are at hand, cause a deceased Brāhmaņa to be carried out by a Sudra, because the funeral rite, polluted by the touch of a servile man, obstructs his passage to heaven." The subsequent authorities are equally emphatic on prohibition of a Sūdra's touch.

(9) The Funeral Procession

The funeral procession is headed by the chief mourner, generally the eldest son of the dead.⁴⁰ In many localities, the man leading the procession carries a fire brand in his hand which he has kindled at the domestic fire. The Chief mourner

^{38,} P.S. iii. 43.

^{59,} M.S. v. 104.

^{40.} The Paddhati by Jayarama P.G.S. iii 10.

is followed by the funeral bier and the latter is followed by the relatives and the friends of the deceased. The Grhyasutras enjoin that all the Sapindas should join the 'funeral procession of the dead who are older than two years.41 The order of the mourners in the procession is according to age, the elders being in front. In ancient times women also we it to the ground of cremation with loose dishevelled hair and their shoulder besprinkled with dust.42 But now this custsm is stopped. The following verse is repeated by the chief mourner at the time of start: "Puṣā, who knows the road well. has well-trained animals, to carry you, and is the protector of the region, is bearing you away hence; may he translate you hence to the region of the Pitrs, May Agni, who knows what is meet for you bear you away."

(10) The Anustarani

A most important member of the funeral procession, in ancient times, was an animal called Anustarani or Rājagavi. 43 For this purpose a cow of a particular description (which might be

- 41. द्विवर्षप्रभृति प्रेतमाश्मशानात्सर्वेऽनुगच्छेयुः । P.G.S. iii, 10-8
- 42. अस्य भार्याः किल्रप्रथमाः प्रकीश्वकेश्यो व्रजेयुः पांसूनं सेष्वावपमानाः । B.P.S. i, 4. 3.
- 43. **आव**यन्त्येतां कृष्णां कूटां जस्तीं तज्जषन्यामनुस्तरणीं पदवदाम् । B.G.S. i. 4, 1.

substituted by a goat) was chosen. The animal was brought with the following verse: "Protector of regions, this is an offering for thee". According to the Sūtrakāras the cow should be sacrificed, but should any accident happen at the time of the sacrifice, the animal was set free.44 The mantra for the sacrifice runs: 'Companion of the dead, we have removed the sins of the dead by thee; so that no sin or decrepitude may approach us". If it was necessary to let loose the cow, she was to be made to walk thrice round the pyre, while the leader repeated the mantra each time. Then she was sanctified by another verse which runs, "Mayest thou be a source of satisfaction by the milk to those who are living in my family, and those who are dead, and those who are just born, as well as those who may be born henceafter,' and lastly the cow was set frre with. "This cow mother of the Rudras, the daughter of the Vasus, sister of the Aditvas, and the pivot of our happiness, therefore, I solemnly say unto all wise men, kill not this sacred harmless cow. Let her drink water and eat grass. Om! I let her loose". At present the cow-sacrifice for any purpose is prohibited altoghether and in its place the gift of a cow is made just before the death of the person and at the cremation ground before the corpse is burnt.

^{44.} A.G.S. i., 1.

In the opinion of Oldenberg, 45 we get the idea of substitution in offering a cow or a goat at the time of burning the dead body. Fire consumes the flesh of the cow or the goat which cover the corpse and spares the dead man. He bases his opinion on the Rgyedic verses (X 16.4, 7) that run:

The he-goat is thy part; with fire consume him; Let thy fierce flame, thy glowing heat devour him. Shield thee with cows against the flame of Agni, Be wholly covered with their fat and richness; So may the bold one eager to attack thee With fierce glow, fail to girdle and consume.

The German savant is justified in his conclusion so far as the Rgvedic ideology is concerned. during the Sutra period the ideas changed and the above offerings were regarded as provision during the ethereal journey and for the life in the next world, as is evident from the verses accompanying In subsequent periods the same idea continued in the form of gift, though the method of sending the provision to the next world was changed. Formerly the funeral Fire conveyed it there on its up-going flames; now it is done through the mysterious agency of the Brahmans. Moreover the cow or the goat were not only provision but they served as guide and help in

^{45.} The Rgveda, 587-88.

^{46.} A.G.S. iv.

the journey of the dead, as their very name, Vaitarani or Anustarani suggests.

The journey from the house of the dead to the cremation ground is divided into three parts, and the funeral procession stops at every halt where special rites are performed ⁴⁷ The Yamasüktas are repeated in the way. The general practice at present, however, is to repeat the sacred name of Hari or Rama while carrying the corpse. The majority of population dispense with the ceremonies in the way and the recital of the hymns dedicated to Yama.

(11) The Cremation

After the arrival at the cremation ground, the next operation is to select the ground for arranging the pyre and digging a trench. The Aranyaka does not allude to the items of the ceremonies preceding the burning of the corpse at the cremation ground which shows that these were formerly performed without the aid of any mantra. But the Grhyasūtras contain special regulations, particularly as to its orientation. The rules prescribed for the selection of theg round somewhat resemble the same regarding the place of offerings for the gods. The plot duly selected

^{47.} Ibid.

^{48.} Ibid.

is purified and a formula is chanted to scare away demons or ghosts. The trench, according to Aśvalāvāna, should be twelve fingers deep, five spans wide and as long as the corpse with its hand uplifted. The kind of wood used, the size and the orientation of the pyres, and other things related to them are regulated by the sacred texts and nothing is left to the whims of the mourners. the opinion of some writers the corpse should be disembowelled and the cavity filled with ghee.40 The idea underlying this operation was to purify fecilitate the corpse and to the cremation. Later on, however, this custom was regarded repulsive. At present, the pairing of hair and nails of the dead dody and washing it with water are thought to be sufficient for purification. The corpse is now laid on the pyre. the threads that bind the thumbs are loosened, the cords that holds the bier together are cut off and the very bier is either flung into the water or placed upon the pyre. 50 The corpse, in its hands, should have a pie e of gold if it is of a Brahman, a bow if of a Krattriya, a jewel if of a Vaisya. 51 In the Vedic and the Sūtra periods, when everything was done according to the rule, the Anustarani cow, as

^{49.} अधास्य दक्षिणं कुक्षिमपाबृत्य निष्पुरीषं कृत्वाऽद्भिः प्रक्षास्य सर्विषा अन्त्राणि पूर्यित्वा दर्भीः संबीध्यति । B.P.S. i. 2-6.

^{50.} A.G.S. iv.

^{51.} Ibid; B.P.S. i. 8. 8-5.

already said, was either slaughtered or let loose, Now this prescription is dropped altogether.

(12) Lying of the Widow on the fuencal pyre

At this stage, a reference should be made to the custom of the lying of the widow on the funeral pyre with her husband, which, though obsolete now-a-days, was prevalent up to the time of the Sūtras in ancient times. 52 The wife should lie down on the left side of the corpse according to Āśvalāvana recommends Baudhāvana. she should be placed near the head on the north side. The chief mourner, or he who was to set fire to the pyre, should then adress the dead saving. "O mortal, this woman (your wife), wishing to be joined to you in a future world is lying by the corpse; she has always observed the duties of a your permission faithful wife; grant her to abide in this world, and relinquish your wealth to your descendants."53 A younger brother of the dead, or a disciple, or a servant, should then proceed to the pyre, hold the left hand of the woman and ask her to come away, "Rise up, woman, thou liest by the side of the life-less; come to the world of the living, away from the husband, and become the wife of him who holds thy hands and is willing to marry thee."54

^{52.} Ibid.

^{53.} Idid.

^{54.} A.G.S. iv. 2-4.

The verses recited in connection with the above custom are first to be found in the funeral hymns of the Rgveda⁵⁴ and the Atharvaveda.⁵⁵ Here we find the ritualistic survival of the Sati During the earlier periodr gifts to the dead were buried or burnt with the corpse.56 These gifts consisted of food, weapons, clothes and domestic animals. Sometimes slaves and even wife were also burnt or buried with the dead.57 The Atharvayeda calls it "the ancient custom." This inhuman custom, however, was discontinued in the Revedic time, though the formality of lying on the funeral pyre by the widow was retained. The Grhvasūtras prescribe the same ritualistic substitution for the real burning of the widow. The ritual literature since the time of the Rgveda is not in fayour of burning the widow alive. The Paddhatis and the Prayogas on the funeral ceremonies have cancelled this custom, altogether, requiring the widow to attend the ceremonies performed at the ground of ceremation. But the Satī custom never ceased entirely and later on it was

^{54,} X. 18, 8-9.

^{55.} xviii. 3. 1-2.

⁵⁶ Schrader, Aryan Religion, E.R.E., II, pp. 11-57; Indogermanea, 146.

^{57.} Ibid.

^{58.} भंभे पुराणं परिपालयन्ती । xviii. 3. 1.

revived in certain tribes and families.59

When the ceremony of lying on the funeral pyre by the widow was finished, she was asked to bring away the gold referred to above from the hands of the dead with the following mantra, "For the promotion of thy wealth, and glory as a Brahman woman, and beauty and power, take the gold from the hand of the dead, (and abide) in this (region); we (shall dwell) here welserved and prospering, and overcoming all assailants', 60 The commentator on the Asvalavana Grhyasūtra says that the remover of the widow, and not the widow herself should take the gold, and that in the case of his being a slave, this and the two preceding verses should be repeated by the chief mourner, Wilson and Max-muler take it in the same sense, 61 though Sayana's comment opposed to it. But whatsoever may be the difference in the interpretation the removal of the widow and the articles was completed. No alternative is contemplated in the Aranyaka and the Sutras. It clearly shows that when the Arnyaka was

^{59,} it was mostly prevalent among the Rajputs. This custom was finally slopped by Lord William Bentine in 1835.

^{60,} A.G.S. iv. 1-2.

^{6;.} The Journial of the Royal Asiatic Society, vol. xvi (1854), pp. 201-11; for the opposite view see the remarks by Rājā Rādh^akanta Deva on the about J. R. A. S., vol. xvii (1859), pp. 209-220; The Suddhitattva by Raghuuandana.

compiled, the inhuman practice of burning the living wife with her dead husband, had not obtained currency in the country. With the stoppage of the Sati custom, this ceremony automatically ceased to exist.⁶²

During the times when the sacrificial rituals were followed regularly, the sacrificial vessels which the dead used to employ in his ceremonial rites were, now, to be placed on the different parts of his body. And so were the different members of the cow if she was killed; if not, they were substituted by cakes or by imitations of her organs made of rice and barley. These articles were burnt with the corpse, so that the dead might get them in the next world.

(13) Cremation a Sacrifice

When the preliminaries are finished, the cremation 63 begins, which is regarded as an offering into the Sacred Fire, conducting the corpse to heaven as a sacrificial gift. 64 When the pile is ready to be lighted, a fire is applied to it with the prayer. "Agni, consume not this body to cinders; nor give it pain, nor scatter about its

^{62.} Ibid.

^{63.} A.G.S. iv. 1-2; Bh G.S. i. 2.

^{64.} Ibid.

skin or limbs! O Jatavedas, when the body is fairly burnt, convey the spirit to its, ancestors, ''e 5 The prayer is followed by an address to the organs of the dead which runs as follows: "May the organ of vision proceed to the sun; may the vital air merge in the atmosphere: mayest thou proceed, according to the deeds to heaven or earth or the regions of water, whichever place is beneficial to thee: mayest thou there, provided with food, in corporeal existence".66 This is touching scene when the survivors send off relative to the next world for ever but with every solicitude for his or her future happiness.

During the Sūtra period the cremation was performed by the flames of the three or five fires kept by the householder and a divination took place as to where the dead had after the cremation. Note was taken of which fire reached the dead first, and it was therefrom whether the dead started for the world of the gods of the manes, or else, 6 7 somewhere \mathbf{At} neither t.he present different kinds of fires preserved are householder nor the relatives of the deceased bother about his future abode.

^{65,} R.V. x, 16.:1.

^{66.} A.V. xviii. 2. 7.

^{67.} A.G.S. iv. 2-4.

Among the followers of some Vedic schools, a knee-deep trench is dug, in which a certain water plant is placed. In the opinion of A. Hillebrandt it is 'Clearly an ancient superstition, the purpose of which was to cool the heat of the fire". The tradition. explains this custom in this way "The dead man rises from the trench and ascends along with the smoke to heaven".

According to the practices of other Vedic schools, the mourners leave the funeral pyre to burn itself away, and the chief mourner excavates three trenches to the north of the them with pebbles and sand and pyre, lines fills them with water brought in an odd number of jars. The people who join the procession are now requested to purify themselve by bathing in the trenches. This being done, a voke is put up with the Plasa branches stuck in the ground and tied at the top with a piece of weak string. The mourners are made to pass under it. The chief mourner last and plucking out the yoke offers prayer to the sun.70

^{68.} H.G.S.. 10.1.

^{69.} E.R.E. vol. II. pp. 475, ff.

^{70.} A.G.S. iv. 2-4.

(14) The Return

Then the funeral party moves off without looking around. The mourners are asked to restrain themselves from any expression of grief, and go forward with heads bent down, entertaining one another with consoling speeches and virtuous tales. "Many tears" it is said, "burn the dead". "We learn from the Mahābhārata that Yudhiṣṭhira was rebuked by Vyāsa for bewailing the death of his nephew. For the purpose of driving away the sorrows of the survivors the story-tellers are engaged.

(15) The Offering of Water

The next ceremony is called the Udaka-karma⁷⁴ or the offering of water to the dead. It is performed in a variety of ways. According to one authority, all the relatives of the dead down to the seventh or tenth generation bathe in the nearest stream and purify themselves by it and offered a prayer to Prajāpati. While

^{71.} The Antyestipaddhati by Jayarama on P.G.S. iii. 10.

⁷² R.V. viii 86. शीचमानास्तु सस्नेहा नान्धवाः सुह्दस्तथा। पातयन्ति जनं स्वर्गोदश्चपातेन राघव ॥ The Ramayana quoted by Jayarama on P.G.S. iii. 10.

^{73.} cf. Liders, ZDMG. 1. viii. 706. off.

^{74.} P.G.S. iii. 10. 16-23.

bathing, they put on only a single garment and the sacred thread hangs over the right shoulder. Many authorities prescribe that the hair should be dishevelled and dust thrown upon the body. The mourners turn their face towards the south. plunge under the water and calling upon the dead person by name offer a handful of water to him. Then they get out of the water, put on dry clothes and wringing those that they had on before, they spread them out towards the north. The present day custom enjoins a very interesting item after the Udaka-Karma. Just after the bath some grains of boiled rice and peas are scattered on the ground for the crows. It recalls the primitive belief according to which the dead were supposed to appear as birds. This supposition is confirmed by the comparison of the Maruts (an offshoot of the Pitaras) with the birds.75

(16) Regaling the Mourners

After the bath the relatives of the dead retire to a clean and pure grassy spot. Persons conversant with the Itihāsas and the Purāṇas regale the mourners with the praises of the deceased and consoling stories from ancient lore. They do not return to the village till

^{75.} वयो न सदिकाच वर्डिक प्रिये। 13. V. i. 85. 7.

⁷⁶ P. S. iii, 10, 22.

the sunset or the appearance of the first star, 77 In the opinion of some, they do not go home Then the young ones walk before sunrise. 78 first and the old ones last-a procedure reverse of that followed when the procession goes to the cremation ground. When they arrive at their home, they touch, by way of purifying themselves, the stone the fire, cow-dung, grain, til-seed, oil and water before they step in. 79 According to other authorities, at the door of the house, they chew leaves of the Pichumanda or the Neem tree, rinse their mouth, touch water, fire, cow-dung etc. or inhale the smoke of a certain species of wood, tread upon a stone and then These magical performances symbolize the severance of relation with the dead, and the articles used in them are supposed to serve as barriers against the inauspicious spiritof the dead.

(17.) Impurity

Now the period of Aśaucha, pollution or defilement, begins. The death of a person entails

^{77.} Ibid. iii. 16. 35.

^{78. 1}bid. iii. 10. 36.

^{79.} B.P.S. i. 12. 6. says, ''भय गृहानायान्ति यचात्र द्वियः भाहस्तत्क्वर्वन्ति ।''

^{80,} P.G.S. iii, 10, 24,

^{81.} Ibid. iii. 10. 27. ff; M.S. V. 58-105; Yaj, S. iii. 1; P.S. iii.

a condition which can be adequately expressed by the Polynesian word, "taboo" which means "setting apart a thing or a person as shunned for a religious semi-religious reason". A corpse everywhere regarded as a taboo and the greatest care is taken in approaching or dealing with it. It is not quite clear what is this taboo due to. Is the corpse feared in and for itself, or as a vehicle of death, or is it dreaded owing to its disembodied with the connection Whatsoever may be the religious or sentimental motive underlying the taboo, one thing is evident that, to a great extent, it was based on the contagious nature of the corpse. So the survivors. owing to their contact with the dead during his sickness and with his corpse after his death, are severed from the society on the sanitary grounds. The prohibitions consequent on a death, however, reach far beyond the persons who have been compelled to perform the last offices about a corpse. They extend to the whole house, the whole family, the whole clan, the whole village, nay, to the very fields and even sometimes to the heavens.82 But generally speaking; though the whole village attends the cremation, it is more particularly the near relatives who are defiled by death pollution than distant ones. Moreover, the

^{42.} Cf. E.S. Hartland, E.R.E. vol. iv. p. 418.

, »

period of mourning and therefore of taboo varies among different peoples according to the relationship of the mourners to the dead or their various circumstances, from a few days to many months.⁸³

The period and the scope of Asaucha differs according to the caste, age and sex of deceased. The Grhyasūtras do not make any distinction between the periods of Asaucha for the Brahmans and the Kşatriyas, the common period being ten days. 84 But they fix fifteen days for the Vaisyas and one month for Sudras as the periods of defilement. 85 distinction was mainly based on the observance the rules of purity and cleanliness different castes. Option was, however, allowed for people of different circumstances. "Impurity caused by death lasts for three ten days."86 This Sutra text is explained Javarams with reference to a verse from the Parasara-Smrti: "A Vipra (Brahman), who regularly performs Agnihotre and remains

^{88.} The period was determined by the standard of purity and the closeness of relation.

St. P G.S. iii. 10, 30.

^{85. 1} bid, iii. '0. 83.

^{86.} Ibid. iii. 10 29-30.

^{57.} एकाहारकुरयते विश्री योर्डानवेदसमन्वित: । इयहारकेवलवेदस्त निगुणो दशमिदिनै: ॥ 111. 5.

engaged in the study of the Vedas, is absolved from defilement in one day; one who the Vedas only, in three days; and one neglects both, in ten days." The later Smrtis permit even exception from Asaucha altogether. "Persons engaged in conducting a sacrifice, one a sacrifice, those performing initiated in similar ceremonies performing men some observances. sacrifices or undergoing students, one who has Godhood. realized me lical practitioners, artisans. artists. maid-servants, slaves, kings and their servants become instantly purified."89 The exception entirely based on the social convenience. present the period of defilement lasts ten days for a Brahman, twelve days for a Ksatriva. fifteen days for a Vaisva and one month for a Śūdra.90

The periods as prescribed above are in the case of the death of grown-up persons. The death of a child causes less impurity. According to the Grahyasūtras, the death of a child under

^{88.} Ib'd.

⁸⁹ ऋतिजां दीक्षितानां च यश्चियं कर्म कुवैताय । सम्रवित महाचारिदाद महानिदां तथा ॥ Yaj. S. iii. 28. कारवः विविधाः दासीदासारचनापिताः । राजानाः भौत्रियारचेव सद्यःशोचाःप्रकीर्तिताः ॥ P.S. iii. 21-24. 90. Ibid. iii. 1-2.

two inflicts defilement on parents only, for one night or three: the rest of the family or clan are untouched. 91 The Smrtis. however. enioin three days' defilement for all Sapindas. "By the death of a child. teeth have come out and whose ceremoney has been performed, all the Bandhavas become impure." If a child dies before its involved. 93 naming ceremoney no impurity is

The sex of the deceased is also a determining factor for fixing the period of defilement. This distinction is not known to the Grhyasūtras, and most probably it arose during the Smrti period. The death of a boy after his Upanayana entails full-fledged defilement, 4 but a girl before her marriage is still regarded a child and her death causes defilement for a period of three days only; 5 if she dies before her tonsure, her death causes only one day's defilement. Impurity caused by the death of one's mother ends with the defilement caused by the death of one's father which takes place earlier, but such is

^{91,} P.G.S. iii 10 2-5.

^{92.} दन्तजातेऽमुजाते च कृतचूढे च संस्थिते । अगुजा बान्धवाः सर्वे सृतके च तथोच्यते ॥ Quoted by Jayarama on the above.

^{93.} M.S. V. 70.

^{94.} Yāj. S. III. 23.

^{95,} M.S.V. 72,

not the case when the death of the mother takes place earlier than the death of the father, because in this case impurity begins from the latter occurrence. Occurrence.

The observance of the rules of defiement for relatives and friends is optional in the Grhyasūtras. "It depends on one's wish to observe the rules of Asaucha on the death of a family priest, the father-in-law, a friend, other relatives (matrimonial) and sons of the sister" "7 But the Dharmasūtras and the Smrtis make it encumbent and the length of the periods differs according to the closeness of the relation with the dead. 98

The rules to be observed during the Asaucha are of two kinds-negative and positive. The negative rules of require the mourners to forego the many pleasures and comforts and even ordinary business of life and thus exhibit the feelings of grief and sorrow. They forbid certain things, such as the cutting of the hair and beard, study of the Vedas, Grhya offerings etc. The positive rules to have also their origin in the aggrieved feelings of the survivors. They enjoin, for a period of three days, to observe continence,

^{96.} A Smrti quoted by Vijnanegvara on Yaj. S. iii. 20.

^{97.} P.G.S. iii. 10. 46-47.

^{98.} Ap. D.S. i, vi.

^{99,} P.G.S. iii. 10, 31, 32; Y.aj, S. iii, 15; M.S. v. 73

^{100.} Yaj. S. iii. 16.

to sleep on the ground, to live on begged or purchased food, to eat only in the day time etc.

(18) Asthi Sanchayanu

The ceremony that follows the cremation is the Asthi Sanchayana 101 or the "Collection of Bones". It is the remnant of the ancient custom of burial. During the Sutra period, a compromise between the burial and the cremation was introduced. According to the then current custom, the dead body was burnt, but, in order to preserve the old tradition, the remains began to be collected and buried after a few days. The Grhva-Sūtras contain very detailed account of the ceremony. According to Aśvalayana 102 the Asthi-Sanchayana ceremony should be performed on the thirteenth or fifteenth day of the wane, while Baudhayana 108 enjoins the third, fifth or seventh from the day of cremation. First of all, the cinders should be besprinkled with milk and water and the heap should be striken with an Udumbara staff to separate the bones. This should be done while repeating the mantras. The cinders should be then collected and thrown towards the side leaving the bones behind. Three oblations

^{101.} A.G.S. iv. 5; B.P.S. i. 14.

^{102.} A.G.S. iv. 5.

^{108.} B.P.S. i. 14. /.

should next be offered to Agni. According to the custom of the Taittirivas, the duty of collecting the bones was performed by women, preferably by the senior wife of the deceased. Baudhāvana 104 enjoins that the women must attach a to the of the Brhati plant left hand dark thread, mount with a blue and red upon a stone, wipe their hands once with an Apamarga plant and with closed eyes collect the bones with the left hand. The following verse was recited: "Arise hence, and assume a new shape. Leave none of the members of your dody behind Ropair to whichever place you wish; may Savitā establish you there. This is one of your bones; be joined with the third in glory; having joined all the bones be handsome in person; be beloved of the gods in a noble place " 105 The above formula is an appropriate commentary on the purpose of the ceremony. It shows that the dead were supposed to take a new shape in the other world for which it was thought necessary to send every part of the material body to the next world either by burning or burial.

The bones, then, were washed and deposited in an urn, or tied up in a piece of black antelope skin.

^{144 .}bid i 14, 6.

~

The pot containing the bones or the bundle was to be hung from the branch of a Sami tree. The bones of person who had performed sacrifices were, however, burnt again. The bones of others were accorded a burial. For this purpose, an urn was absolutely necessary. Asvalāyana 10" recommends an urn with spout for females and one without it for males. The urn which was closed with a lid, was placed in a trench prepared in the same way as the ground of cremation, or it might be laid under the root of a tree. According to other authorities grass and yellow cloth were placed in the trench and the bones were thrown in.

After the Sūtra period the Asthi-chayana ceremoney underwent a great change. During the Pauranic times, people had no regard for the custom of burying the bones of every individual. The sanctity of rivers increased. The cremation began to take place generally on the bank of some river. The burial ceremoney of the remains was simplified. From the later period we have an account of how the cheif mourner, just after the cremation, puts the remains into a small earthen pot and throws them into the water, if there be any at hand, or if not, into some lonely place or desert. 107 Now it is regarded very

¹³⁶ A.G.S. iv. 5.

^{107.} The Antyestipaddhati by Harihara.

meritorious for the dead to collect the bones on the day of cremation and subsequently throw them into the Ganges or other sacred rivers: 'The virtuous one, whose bone floats on the water of the Ganges, never returns from the Brahmaloka, to the world of the mortals. Those, whose bones are thrown into the Ganges by men, live in heaven for thousands of Yugas.''108

(19) Sānti-Karma

The next ceremony to be noticed is called Santi-karma¹⁰⁹ or the pacificatory rites for the well-being of the living. The formulas uttered during it have regard to life and adverting of death. Effective measures are taken to ward off evil and to return to ordinary way of life. The mediaeval and the modern Smrtikāras enjoin the snaving and pairing of nails and bathing.¹¹⁰ But the Grhya-Sūtras prescribe a very long procedure. The ceremony should be performed on the morning following the ninth night after death, i.e., on the tenth day.

^{108.} गङ्गातीये च यस्यास्थ प्रकाते शुभकर्मयाः ।
न तस्य पुनरावृत्ति त्रैदाकोकात्कदाचन ॥
गङ्गातीये च यस्यास्य नीत्वा संचिष्यते नरैः ।
युगानां तु सहस्राचि तस्य स्वर्गे भवेद्गतिः ॥ Yama quoted by
Jayarāma on l'.G.S. iii. 10.

^{109,} A.G.S. iv. 5.

^{110.} The Antyestipaddhati by Harihara.

Asvalāyana, 111 however, recommends that it should be performed on the fifteenth of the wane. In the opinion of some authorities, the ceremony should take place at the burning ground, while the others leave it with the mourners to select any place out of a town, whether it be the burning ground or not, that may be convenient. The relatives by blood, both male and female, having assemled at the selected place, a fire should be kindled and they should be requested to sit down on a bullock hide of a red colour, spread on the ground, with its neck side facing the East, and its hair directed towards the North. The relatives should be requested in the following words

"Ascend on this life-giving skin, as you wish to live to a decrepit old age. According to your seniority, attempt carefully to abide on it. May the well-born and well-adorned fire of this ceremony bestow long life on you. Even as days follow days, and seasons are attached to seasons; even as the young forsake not their elders, may Dhata so prolong the life of these prople according to their age". 112

In the modern ritual, the females are not required to attend this ceremony, as they perform it separately from the makes, and the bullock-skin as a symbol of life is not utilised, because in modern

^{111,} A.G.S. iv. 5.

^{112.} Ibid.

Hinduism it has become repulsive. The party having properly seated, the chief mourner should offer four oblations to the fire. The relatives should rise up and recite the Mantras, while touching a red bull. In ancient times, the women were asked to put on collyrium with the following words:

"Let these women, who are not widowed, who have good husbands, apply the collyrious butter to their eyes; without tears, without disease, worthy of every attention, let these wives enter the house". 113

At present, this item has been dropped, as the women do not participate owing to the Purdah system, and the popular currency of widowhood among the twice-born castes, which forbids any rejoicings on the part of the widow. Then the assembly should proceed towards the East, leading the bull with the words:

"These men, forsaking the dead, are returning. This day we invoke the gods for our good, for success over enemies, and for our merriment. We

। 13. इमा नारीरविषवा सुपत्नीगंजनेन सर्विषा संविशन्तु ।

अनुश्रदोऽनमीदा सुद्धा आरोहन्तु जनयो बोनिमम ॥ R. V. x. 18. 7. The explanation of this verse is very controversal. According to some, it was recited when the women entred the home, while others hold that it was recited when the widows mounted the funeral pyre of their husband. See J.R.A.S. xvi. pp. 201-14; xvii. 209. 20.

proceed eastwards, having well sustained long lives".114

The chief mourner then recites another Mantra, and with a Sami' branch, efface the foot-marks of the bull that precedes the party. On the departure of the last man, the Adhvaryu should place a circle of stones behind him as a wall to prevent death from overtaking those that have gone forward, praying "I place this circle of stones for the living; May we and others not go beyond it in mid-life; may we all live a hundred autumns, driving death away from this heap". The purty then should repair to the house of the chief mourner. The fire that served the deceased is removed and extinguished outside. The new fire is kindled after the removal of the old. Now a feast takes place and the survivors follow the course of ordinary life.

(20) The Smasana

Another funeral ceremonies of the Hindus is the Pitrmedha or Śmaśāna, 116 i.e., the building of a mound over the remains of a dead person. Burial of the dead is a custom whose origin can be traced back to the very early period of Aryan history. 117 It must have proved a great incentive for erecting a

¹¹⁴ A.G.S. iv. 5.

^{115.} Ibid.

^{116,} B.P.S. i, 18,

^{117.} Schrader, Aryan Religion, E.R.E. vol. II. p. 11-57.

mound or tomb over the grave. Even at present, among the Christians and the Mohammadans, where burial is the universal custom, some kind of elevation is made over the body of the dead, and in the case of rich and notable persons tomb or mousoleum is built. Though the Indo-Aryans gradually abandoned the custom of burial, they were still fond of perpetuating the memory of their departed relatives by building a mound over their In the Velas we have no reference to But the omission is not a sure this custom. proof of its nonexistence. The Brahmanas that are mainly concerned with rituals refer to it. In the Satapatha Brahmana 118 there is a detailed description of the Śmaśana ceremony. Not all the Grhvasūtras describe it, which shows that it was not a universal practice. But the Grhyasutras 119 that deal with it. adopt the procedure of the Satapatha Brahmana with some modifications. Among the Buddhists, however, the custom of raising a mound was very popular and the Hindu Sastrakāras reserved this honour for great saints, monks and Sanyasins only The Paddhatis make custom optional and allot it a verv insignificant position amidst the funeral ceremonies. In modern Henduism, the raising a of mound is

^{118.} xiii. 8.

^{119.} A.G.B. iv. 5.

almost stopped and the building of the Samādhis or Stupas is limited to a few religious celebrities.

The questions for whom and at what time the Smasana should be performed have given rise to ritual discussions and have been variously answered by different, schools of ritual. The lapse of time after the death, the season of the year and the presiding constellations are all considered, and preference is given to the new-moon day.

After the spot is properly selected, on the day preceding the ceremony some plants are rooted up at that place To the north of these plants earth is dug up and form this bricks, from six to twenty. four hundred, are made for building the mound besides the number employed for packing. Now the urn containing the ashes of the dead is brought and placed between three Palasa twig: driven into ground and a hut is erected over it. If the bones are not found in the trench where they were deposited, a very quaint procedure is followed. Some dust is taken from the spot or the dead man is called upon from the bank of a river, and creature that happens to fall upon an outspread cloth is regarded as the representative of the bones. Over the Palasa twigs a vessel with many holes is placed, through which sour milk and whey trickle upon the urn.

The ceremony proceeds with the trumpet blast and the sound of the lute. The company

circumambulates the spot, striking the left thigh with hands. The relatives assembled there fan the urn with the skirts of their garments. Some authorities prescribe songs and dance of females also. Variations and modifications of the above description are found in different schools.

The Śmaśāna ceremony proper should take place during the first, the middle or the last part of the night. The party goes early in the morning to the place selected for the purpose. The spot must be cleared and surrounded by a rope supported by wood stakes. Its surface should be covered with small stones. On the ground furrows are opened with a plough drawn by six or more oxen ard various seeds are east into them. In the middle of the ground a hole is made, into which gravel or saliferous earth is cast. Some quantity of milk from a cow whose youngone is dead should be placed in the hole to serve as food for the dead person. A piece of reed is immersed in a trench dug to the south of the hole evidently to serve the purpose of boat to the dead. Next the darbha grass is arranged in the figure of a man and the remains are laid upon it and covered with an old cloth. Then, the vessel containing the ashes is broken and over the bones a monument is built according to a fixed plan. Where the monument is erected up to a certain heights, food for the dead is enclosed within the walls. After the structure

is completed, earth is piled over the Smasana and water is poured over it from the jars which are destroyed after their use. The mound or Stupa thus built is the symbol of death and many devices are used to separate the world of living from that of the dead. The line of demarcation between them is drawn by means of lumps of earth, stones and branches of tree. Some formulas are also uttered to meet the same end.

(21) Offerings to the dead

The last item of the funeral ceremonies of the Hindus comprises those offerings to the dead which are made during the Asaucha period. 120 The dead is regarded as still living in a sense. The efforts of the survivors are to provide him with food and guide his footsteps to the paramount abode of the dead.

During the Vedic periods, the Fathers were invited to partake the offerings in general, ¹²¹ but an indivisual invitation was hardly met with. This literary omission, however, does not negative the supposition that the offerings were made to the dead as the custom is prevalent in all the religions of the world. The Sūtras ¹²² have got positive rules on the topic. They prescribe that

^{122,} P.G.S. iii. 10, 27-28.

a Pinda or a "ball of rice" should be offered to the dead on the first day. The ball was called "Pinda", because it was supposed to constitute the body of the Preta. With the ball of rice water for ablution was poured out for him and he was called on by name. Milk and water were set out for him in the open air with the words, "Bathe here." Perfumes and drink were also offered as well as a lamp to facilitate his progress through the utter darkness that enshrouds the road to the city of Yama. Af east, which contained dishes of meat also, was given to the Brahmans on the eleventh day. 125

The Paddhatis on the funeral ceremonies have fully developed this part of the ceremonies. They prescribe for every day after the cremation up to the twelfth, a particular kind of offering for a particular purpose. According to them, on the first day, should be offered a rice ball, a jar of water and food articles for satisfying the thirst and hunger of the dead and building the veins of the would-be body of the dead. Darbhagrass for sitting, ointment, flowers, perfumes and lamps should also be set out for the dead. On the second day, offerings are made for constituting the ears, eyes and nose of the dead;

^{123.} पिण्डमचयवपूरकं दस्या । जयराम on the above.

^{124.} A.G.S. iv. 5.

^{125,} P.G.S. iii, 10, 48.

on the third day for neck, shoulders, arms and breasts, and so on up to the ninth day when the of the dead is supposed to be whole body completed. On the tenth day the hair, beard and the nails of the survivors are pared and the Pindas offered to the dead and Yama for ending the Preta-state of the deceased. On the eleventh day follow a large number of ceremonies. In the beginning, ablution are offered to the dead and Lord Visnu is prayed to for the salvation of the P.eta. 127 It is quite a new feature in the funeral cer monies where heavenly blessings substituted by salvation. The most prominent item of this day's peocedure is the Vrsotsarga128 or letting loose a bull and a heifer. Both the animals are bathed, adorned and branded with a discus and a trident. The following uttered in the of the bull: ears four-footed Lord Dharma is Himself well-known as Vrsa or bull I adore Him with devotion: may He protect me".129 Then they are married by fastening a piece of cloth to them, with "This

^{127.} अनादिनीधनो देव शङ्कचक्रगदाधाः।

अक्षय्य पुण्डरीकाक्ष प्रेतमाञ्चत्रदोमन ॥ Q toted by Gadadhara on P.G.S. iii 10.

^{128.} The Vrsotsargapaddhati by Narayana

^{129.} बुषो हि भगवान् धर्मश्चनुष्यादः प्रश्वीतितः ।
बुणे हि समहं भनश्या स मा रक्षतु सर्वतः ॥ Quoted in the Kriyapaddhati by Gadadhara.

husband, the best among all, has been by me; the most charming of all the this heifer, has been given by me'. After this the pair is let loose and driven Southern direction "for ending the Preta-condition of the dead and enabling him or 'her cross the ocean of mortality". 180 The ceremony terminates with a feast to the Brahmans, who are called the Mahapatras and are eleven in number. They receive ample Daksina and all sorts of gifts that are supposed to be transported to the next world through them for the future felicity of the deceased. The provision of food is made for full one year, as the dead is believed to reach the abode of Yama in one year.

(22) Sapindi-Karana

The ceremony of Sapindikarna¹³¹ or 'uniting the Preta with the Pitaras' takes place either on the twelfth day after the cremation, at the end of three fortnights or on thee xpiry of the year. The first day is prescribed for those who maintain the sacrificial fire, the second and the third for the rest.

The soul of the dead person does not reach the world of the Pitaras at once. It remains separate

^{130.} जमुक प्रेतस्य प्रेतस्यम् कयेसन्तार्यितुम् । Ibid.

^{131.} The Katyayana-graddha-Kalpasütra V. 1-2. Antyesti paddhati by Narayanabhatta.

from them for a time as a Preta or Spirit. During this period special offerings are presented to it. But after certain time, the dead man passes into the abode of the Fathers through the instrumentality of Sapindikarana.

On the dates prescribed for Sapindikarana. the Sodasa Śrāddhas are performed in the beginning. Then four pots are filled with sesame seeds, perfumes and water. Three of them are offered to the Pitaras and one to the Preta. The contents of the Preta-pot are poured into the Pity-pot with the words, "These equal etc." and the ceremonies are over.

(23) Sperial Cases

Besides the normal ceremonies attendant on the natural death of an individual, many special cases are recorded in the Grhyasūtras and the Smrtis. In the Vedic hymns the regular funeral ceremonies are described without any distinct reference to abnormal cases. Verses 2, 3, 4 and 35 of the Atharvaveda (xviii), however, may be assumed to point out such cases. The first of the above verses runs; "O Agni, bring here all the Fathers, buried, cast away, burnt or exposed, to enjoy the offerings". The most popular method of disposing of the dead in the Atharvavedic times was cremation, so the other cases mentioned above might have been abnormal. The burial, here, may refer to the burial

of children and ascetics, custom known to later literatures on funeral; casting away may be the casting away of mandicants dving in a which is mentioned in the Chandogya-Upanisad, 132 or it may refer to merely depositing dead bodies in a Samādhi as recognized in Buddhism; 133, and the exposure may have been the exposure of the dead as it is recorded in the Satapatha Brāhmaņa. 134 These cases cannot refer to very primitive method of casting away or exposure of the dead or disabled persons proving a burden it is supposed by some the family, as Rather they represent a special scholars, 135 This abnormal cases. in ceremonial assumption can be supported by the fact that in the above Atharvavedic verses the Fathers are invited very affectionately and not remembered as cast away refuses. Coming down to the Brahmanas, we find that the Satapatha Brahmana, 136 as already pointed out, mentions the exposure of dead bodies on trees, a custom certainly followed in the cases of homeless ascetics and beggars, who did not leave heirs behind them to perform their funerals. The

^{132.} vi. 14. 2, 3..

^{133.} Buddhist India, pp. 78 ff

^{134,} iv. 5, 2, 13,

^{135,} Zimmer, Alt, Leben, p 402.

^{136,} iv. 5, 2, 13,

Taittiriya-Āraṇyaka¹³⁷ speaks of the rite of Brahmamedha, performed at the death of a Brahman who had realized Brahman-hood. From the Chhāndogya-Upaniṣad¹³⁸ we know that sometimes dead bodies were left uncared for and no funeral ceremonies were performed specially in case of those who had entered into forest and pursued Brahmavidyā and went to Brahmaloka from where there was no return.

The most systematic treatment of the abnormal cases has been given in the Grhyasūtras, where, after a thorough classification, the ceremonies were codified. Baudhāyana 180 in his Pitrmedhasūtras has described almost all the irregular cases of funeral ceremonies. The Smrtis do not develop the ritual but prescribe different types of Aśaucha to be observed and the Prāvaśchittas to be performed in such cases. The later Paddhatis and the Prayogas follow the ritual described in the Grhyasūtras, though these have evolved a few new ceremonies e.g., the Jīvachchrāddha not found in the earlier literature.

The first special funeral rite was that of the Ahitagnia or the householder, who maintained all the three Fires. He distinguished himself from

^{137.} iii.

^{138.} yi. -6. 2. 3.

^{139.} The B.P.S.

the rest of the society by his religious regularity. So it was thought necessary to accord him special funeral. According to Baudhavana. 140 Homas should be performed before and after his death and his sacrificial utensils should be burnt on a separate pyre with his effigy made of Kusa grass. It should be noted that Asvalayana 141 prescribes the burning sacrificial vessels with the dead body itself in a normal funeral. He, undoubtedly, records the earlier practice, when the sacrifices were offered more regularly. The Smrtis differentiate between the cremation and Asaucha of an Ahitagni and of an Anāhitagni. Vriddha-Yajnavalkya142 says. "The Ahitagni should be burnt with the Three Fires. Anahitagni with one and the rest with the Laukikāgni." In the opinion of Angirā,143 the period of impurity in the case of an Ahitagni should begin from his cremation (which may be postponed for certain reasons), but that of the Anahitagni from the day of his death. In modern practices, however, the distinction is not well preserved as the sacrificial religion has declined and only a few Agnihotrins maintain the Three Sacred Fires at present.

^{140.} Ibid. ii. 1.

^{141.} A.G.S.

^{142.} Quoted by Vijnanesvari on Yaj. S. iii, 1, 9,

^{143.} Ibid. iii. 1, 21.

Another special rite is that of children Thev are not full men, so their funeral must differ from Their tender body should be that of the adult. spared the fierce flames of fire; their innocent life neither inflicts so much impurity upon the family nor it requires so much purification as the worldly life of the householders. Children do not also require in the next world all the necessities of the terrestrial life, because they are not accustomed to them in this world. These ideas underly the special rite accorded to children. Baudhāyana144 says that Pitrmedha should not be performed in the case of the uninitiated boys and unmarried girls. According to him, 1.4.5 in the case of abortion. the abortive child should be buried and the performer becomes instantly purified after a bath with clothes on. In the opinion of Paingya, 146 however. the abortion entails impurity for a period of ten days upon the mother. A child, whose teeth have not come out, should be buried with the recitation of Pranava¹⁴⁷ denied to the abortive child. A child before two, Paraskara 148 says, should be

^{144.} यथा एतम प्राक् चीलाध्यमीतानां दहनं विश्वते चानुपनीतानां बन्यानां पित्रमेष क्ष्यक्षम् । B.P S iii. 6. 1.

^{145.} Ibid. iii. 6. 2.

^{146.} Quoted by Vijnanegvara Yāj, S. iii, 1. 20.

^{147.} B.P.S. iii. 6. 3.

^{148.} P.G.S. iii. 10. 4, 5.

buried without cremation Manu¹⁴⁹ differs from the above authorities and prescribes that "The relations of the dead child below two should take it out of the village, should decorate its person with carland and clothes and leave it in open air (or bury it beneath the earth); collection of bones should not be done in this case Neither the child should be cremated nor it should be offered water oblations". But he150 allows an option in the case of a child whose teeth have come out, and Baudhayana even recommends cremation if desired by the relatives. 151 At present the burial of children are performed in some localities, but in the majority of cases they are thrown away into rivers and no impurity is observed.

The next special rite is that of a Garbhini or a pregnant woman, who dies in her pregnancy. Baudhayana 152 says that she should be carried to the cremation ground. After saving the child she should be burnt properly with the additional gift of an Astakadhenu, a Tiladhenu and a Bhūmidhenu. The ceremonies following cremation should be the same as usual. At present in such cases no attemp is made to save the child and it is burnt with the

¹D. M.S. V. 67-70.

^{150.} नाश्चिवर्षस्य कर्तस्या बान्धवैरुदक्तिया ।

जातदन्तस्य वा कुर्यनाम्नि वापि कृते सति ॥ M.S. v. 7).

^{15.,} BP.S. iii. 9, 4,

^{154.} Ibid, iii, 9, 1,

_3

mother, and the funeral ceremonies are the same as Paddhatis158 in normal cases. The modern prescribe special ceremonies for a woman dying in her confinement or monthly course. According to them, her dead body shoult be bathed with water from a jar, in which Panchagavya is mixed. It is, purify her body which is certainly, done to contaminated with the impurity of the childbirth Then the Prajapatyahutis or the menstrual flow. are offered and the body is covered with new clothes and burnt. But the cremation by distinguished not burning the corpse entirely. 154

The funeral of the Parivrajakas, ascetics and mendicants, form another class by itself. They are the persons, who have given up all worldly attachments and have realized the Brahman or the Universal Soul. Their goal in life is not the attainment of the Pitrloka nor of the Svarga, but the acquirement Brahmaloka or salvation. Therefore. socially and religiously, they are above ordinary householders. Hence their last sacrament must be different from that of those, who are after worldly pursuits and heavenly pleasures. The first mention of the funeral of a realized

^{153.} The Kriyapaddhati by adadhara.

^{154. &}quot;निः शेषस्तु न दश्धन्यः" इति वचनात् । Ibid.

Brahman is made in the Taittirlya Aranyaka¹⁵⁵ where it is called Brahmamedha. The Baudhavana Grhvasūtra 150 describes the funeral ceremony of a Parivrājaka as follows. The dead body should belaid in a ditch and the begging bowl placed on belly with the appropriate verses. Then his Kamandalu should be filled with water put on his right hand. Next the ditch should be covered with earth and a mound should be raised on it to save the corpse the from carnivorous animals. 157 The performance of this to the Pariyrājakas is regarded meritorious. 158 The post-cremation ceremonies are prohibited in the case of a Sanyasin. 139

This custom is still followed in certain sects of the ascetics. But after the transition of Hinduism from Vedism or Brahmanism to Puranism and Tantrism, Sanyāsa came to be regarded as Kalivarjya. Though Sankarācharya broke this

¹⁵⁵ The l'aittir Iya-Ar.. nyaka, iii.

^{156,} B.P.S. iii, 11.

^{157.} शृगालश्ववायसाः रवादन्ति चेद्दोषमाहारयेत्कतुः । तस्मादविशङ्कावेदि प्रक्छादयेदिति वीभायनः । iii. 11 2. Later on, in case of distin guished परिदानकऽ, this mound developed into a memorial.

^{158.} इत्यरोष संस्कारोऽश्वमेधफलं तत्रोदाहरन्ति । Ibid. iii. 11. 1.

^{159.} त्रयायामाश्रमायां च कुर्शहाहाहिकाः क्रियाः । यतेः क्रियस कर्तन्यं न चान्येषां करोति सः ॥ Quoted by Gadadhara • in his Kriyapaddhati.

prohibition by his example, Sanyasa never became popular in Hinduism again. The modern Sadhus belong to different sects, following Jnanamarga or Bhaktimarga, and they cannot be properly called Sanyasins. Some of the sects practise burial but the majority of them prefer waterburial and their last offices are completed with a grand feast to the The present custom of Sadhus and the Brahmans breaking the skull of an ascetic is based on the Upanisadi, belief that the soul of a Brahmajnani escapes through the Brahmarandhra or a hole on the top of head. 160 So the skull is broken to facilitate the The Sanyasins are not cremated. departure. because being purified by the fire of spiritual knowledge and merged in Brahman, they do not require material fire to sanctify their body and convey the soul to the next world.1600

Men, dying in distant lands away from their homes, form another category. Here too Baudhāyana¹⁶¹ is the first Sūtrakara who describes the ceremonies in detail. The relations, when informed of the death, should bring the dead body, if preserved, or the bones for the proper funeral. In the latter case, thirty, three bones

^{160.} शतं चैका हृदयस्य नाडयन्तामां मूर्जानमभिनिः स्तैका ।

तयोध्वेमायश्चमतस्य मेति विष्यञ्च त्या उत्क्रमेण भवन्ति ॥ Ch. U. viti. ६६ 16 a. Vide the Yatisamskara a part of the Pratapanarasiasha, B.B.R.A.S. cat p 222 nos. 7.0-703.

^{151,} B.P.S. iii. 6,

should be selected from different limbs, as the man was supposed to consist of thirty-three. 162 when the bones were not available and only the direction was known.182 the Preta was called by name from that direction, an effigy of the man was made on the black deerskin, sacrificial vessels were placed on it, Kuśa grass was scattered on these articles and the cremation was performed no clue of the persons gone abroad was found and he was believed to be dead, his funeral ceremonies were performed as described above. In such cases, sometimes, a few of the supposed dead persons came back home. They had got to be revived again with the proper Samskaras, 103 from the Conception to the Vivaha, as they were socially dead and no body would keep contact with them. At present the same ritual is followed but people do not evince any hurry about the funeral of missing persons, is performed when and their Antvesti possibility of their return is over.

A peculiar by novel practice of Jivachchraddha 164 has come into existence in modern time. By an orthodox Hindu it is believed anat his proper funeral is essential for his Sadgati. (heaven or salvation). In case he has not no sons, or when

^{162. &}quot;वरस्थिततपुरवः" । Ibi·'. iii. o. 2.

^{163.} Thid iii. 7.

^{164.} The Jivacchraddhaprayoga by Narayanabhatta,

he is doubtful whether his Antyesti will be properly performed by his children or not, he becomes anxious to see that it is duly done in his life-time. His person is represented by an effigy and the entire ceremonies are performed as usual. There is, however, a popular superstition that persons, whose Antyesti is performed in their life-time, die very soon. So only a few dare to do so

Those who die of accidents are also treated as special cases. According to Baudhāyana, 165 those, wounds caused by who die of weapons. administration of poison, choking by a string, drowning in water, fall from a mountain or a tree etc., do not deserve a funeral. Most probably they were thrown away into water or cast away At present, however, they into forests. accorded funeral ceremonies after performing certain Prayaschittas The idea underlying the denial of funeral in this case was that these persons could not be admitted into the Pitrloka; therefore it was futile to unlergo the botherations of tedious ceremonies. 166 But the Gautama-Dharmasūtra svas that the survivors could perform the

^{165.} B.P.S. iii. 7. 1. He recognizes an exception. देशानतरमृते संप्रामहते व्याप्तहते शरीरमादाय विभिना दाहयेत् । bid iii. 7. 2

^{: 66.} उदर्क पिण्डादानं च प्रेतेभ्यो यत्त्रदीयते । नोपतिष्ठति तन्सर्वमन्ति स्थित विनश्यति ॥ Quoted by Vijffanesvara on the Yaj. 8. iii. 1. 6

Udakakarma etc. if they liked. 167 The majority of the Smrtis, however, prohibit the observance of Asaucha and performance of ceremonies, as no impurity is caused by their death.

The Patitas or fallen are also regarded as special cases. According to Manu, 168 an apostate, a man born of Pratiloma marriage, a suicide, a Pāṣaṇḍa, an adultress, a woman causing abortion or hating her husband etc. should not be given a funeral. yājñavalkya includes thieves also in the same class. The reason behind this prohibition is that these people are lost to society on account of their unsocial habits and, therefore, they are not entitled to the social privilege of deriving benefit from a Samskāra. At present such cases are not detected or publicly accepted, and many of the fallen pass as ordinary householders.

(24) The Primitive Nature of the Ceremonies

The funeral ceremonies, though often repeated and tedious, are of the simlest type. In no other field of Hinduism the primitive beliefs regarding life and death survive so insistently as in the naive funeral operations. The next world is nothing but

^{167.} प्रायोऽनाशक सम्राग्नि विषोदकोद्वन्धप्रपतनैश्चेच्छताम् । Ibid.

^{168,} V.M S. 87-90.

^{169.} वाखाच्यनाश्रिताः स्तेना भृतं ध्न्यः कामगादिकाः । सुराप्य आस्मघातिन्यो नाशीचोदकभाजनाः ॥ Yiij. ১, iii, 1, 6,

the replica of this earth, and the needs of the dead are the same as those of the living. Throughout the ceremonies the prayers are offered for the sensuous enjoyments and ease of the dead. We do not find any indication of the desire for his or her spiritual henefit, salvation or beatitude. The prayer for freedom from the cycles of birth and death is very casual and could be discovered only in the latest phase of the ritual. The whole performance is of the most primitive kind, and speaks of a period of remote antiquity.

CHAPTER X

CONCLUSION

(1) Life a Mystery and an Art

Life has been a great mystery to man. origin, growth, decadence and disappearance have always expercised his thoughts and emotions. The Hindu Samskaras were just an attempt to fathom and to facilitate the flow of this mystery. Through observations and experiences and through faultering and confidence of ages the ancient Hindus realised that life was an art like any other art in the world. It required cultivation and refinement. Man born and left to was a mass of elements, crude and brutal and slightly removed from his fellow citizens of the forest. His life stood in need of as much care, protection and cultivation as a plant a garden, crops in a field and an animal in a cattle farm. The Samskaras involved conscious elforts to meet this need. The seers and the sages of yore, to their light and resources, tried to animality refined transform into crude humanity.

(2) Life a Cycle

As in philosophy so in rituals life was regarded as a cycle. It starts where it ends.

From birth to death it is a continuous series of incidents moving round a nucleus of desire to live, to enjoy, to think and ultimately to retire. All the Samskaras and their ceremonies emanate from the centre of life and are concurrent with its circumference. The Grhyasūtras, the oldest manuals of the Samskaras start with the Vivāha (Marriage Ceremonies), because marriage was supposed to be the centre of life which supports and sustains all social activities. Smrtis, however, begin with the conception of womb of its mother. in the a child obviously, the life of an individual germinates here, and they end with the Antyesti (Funeral Ceremonies), which apparently mark the end of an individual life Between births and deaths. like life, the Samskaras revolve.

(3) Dogma a Conscious Development

In the beginning, the Samskaras, though not automatic, were spontaneous. There was no dogma and there was no code. Precedent was the only authority; the question of rationale did not arise. When in course of time the various ceremonies connected with the Samskaras developed and they were amplified according to the social sentiments and needs, a conscious attempt was made at the codification of the Samskaras and dogmas were fixed. This provided

for the stability of the institutional aspect of the Samskāras, but it hindered its spontaneous growth which resulted in its stultification and decay.

(4) The Procedure of the Simskaras

The forms and procedure of the Samskāras were suggested by observation and reasoning. Even in early times there were elaborate and distinct procedures of the Samskāras. Their precise origin in lost in the depth of antiquity but it is certain that they originated in social needs and in course of time they assumed a religious garb. Symbols and taboos played an important part in the procedural development of the Samskāras.

(5) The Place of the Samskaras in Yinduism

(i) Samskátas took Life as a whole

In the beginning of civilizations life was much simpler than it is at present and it was not divided into compartments. Social institutions, beliefs, sentiments, arts, sciences etc. were all closely interwöven. The Samskaras covered all these fields of life. Religion was an all-embracing factor in ancient times and rituals were giving, sanctity and stability to all possible incidents in life, and, to this end, they were utilising all

the moral and material resources of the world to which man had an access. The aim of the Samskāras was to create conditions for the development of an integrated personality of an individual, who can adjust himself with the world around him believed to be full of human and superhuman forces.

(ii) Samskaras and the Three Puths of Life

When in course of time the complexities of life increased and distinctions in action came to be made, the Hindus recognized three definite paths of life-(1) Karma-marga (the Path of Action), (2) Upasanā-marga (the Path of Meditation and Worship) and (3) Jñana-marga (the Path of Knowledge). Though the Samskāras sufficiently comprehensive in their scope orginally, they came to be included, later on, in the Path of Action (Karma-marga) alone. The first Path of life was a preparatory step to the second the purification the third ones, meant for (Chitta-śuddhi). Therefore though Samskāras were not of the highest importance in life, they were of the primary importance and thus essential for every individual. As a matter of fact they provided a necessary training for a higher type of culture intellectual and spiritual.

(iii) Philosophical Indifference and Hostility towards the Sainskaras and their econciliation with Philosophy

Indian philosophical attitude towards life centred round the idea that temporal life, in its last analysis, is futile and that a permanent state of consciousness transcending the earthly existence is to be reached. The Samskaras which blessed the mundane affairs of life were looked down upon by retiring aspirants the transcendental values of life. Some of the Upanisadic thinkers derided all sacrifices, including the Samskaras, and compared them with frail boats unfit for crossing the ocean of mortality. But the classical Hindu mind, being synthetic and taking a balanced view of life, was able to reconcile ritualism with philosophy and under the same sacrificial canopy, side by side with most elaborate sacrifices, the highest metaphysical and discussed. questiones were raised The Charvakas (Materialists), the Buddhists and the Jains (Heterodox Religions) attacked rituals in The Charvakas, having no rituals and dogmas to rest upon, died out. The Buddhist and the Jain churches developed their rituals, leaving their laityt to follow the popular rituals current in the society. The Brahmanical thinkers never tried to discard them, perhaps. thinking the t people could not live without some kind of ceremonies; the Samskāras, being best of them, received their approval.

(iv) Samskaras and Puranic Hinduism

development of Puranic Hinduism synchronized with the decline of the Vedic religion the gravity of religious life shifted from home-the venue of the Samskaras-to the places of pilgrimage and the temples. The emphasis was laid on idol-worship. But, though the big sacrifices fell into disuse, the Samskaras survived with the change that some of them, e.g., the Tonsure and the Upanayana, in some cases, came to be performed at a temple instead of at home. Samskaras were so closely associated with the personal life of an individual that they clung to him or her through all changes and vicissitudes. Their hold on life was so strong that even some of the deities had to undergo some of these Samskāras.

(6) The Achievements of the Sainskaras

The Samskāras helped in the refinement and purification of human life, facilitated the development of personality, imparted sanctity and importance to human body, blessed all material and spiritual aspirations of man and ultimately prepared him for an easy and happy

exit from this world of complexitis and problems. They also helped in the solution of the many social problems of importance. For example, the Garbhadhana (Conception) and other pre-natal Samskāras were connected with sex-hygiene and eugenics. When the latter had not developed as independent branches of science, the Samskaras were the only educative agenc es in these matters. Similarly, the Vidyarambha (Learning of Alphabets) and the Samskāras begining from the (Initiation) to Upanayan the Samāvartan (Returning Home from the Teacher's, are all of highly educational importance. In early societies there was no secular agency to enforce compulsory education upon the masses. The Sunskaras, being compulsory, served this purpose Fyery child. if he was not mentally and physically invalid, was to undergo a compulsory course of education involving learning and strict discipline. maintained the intellectual and cultural level of ancient Hindus The Vivāha Samskāra the (Marriage) regulated a number of sexual social problems by laying down definite rules on the types and forms of marriage, the limitations of. marriage, the selection of parties and the nuptials. No doubt, these rules tended to make society static but they also added to the stability and happiness of social groups and family life. The last Samskara, the Antyesti (Funerals) combined

the duties of a house-holder towards the dead and the living. It was a wonderful combination of family and social hygiene and consolation for the survivors. Thus, the Samskaras operated in the practical life as a graduated scheme of human life and its development.

(7) The Decline of the Samskuras

Like other socio-religious institutions Samskaras also, after serving their purpose for a long time, declined in course of time due to their internal weaknesses and external circumstances. which developed in the history of the Hindus. The creative stage of the Samskaras was followed by the critical, conservative and imitative ones, when the Samskaras were codified, commented upon, compiled and confusedly and poorly imitated. The result was that they became static and stultified and lost their power of elasticity The time and ideology under and adaptation. which they evolved were left far behind and new social and religious forces were operating in the society, which did not fully conform to old social and religious institutions. Buddhism, Jainism and the many new cults of devotion diverted the attention of the people from ritualistic exactitude to devotional practices of worship. The linguistic difficulty was also responsible for the decline of Samskaras. The Mantras recited in the

Samskāras were from the Vedas and the procedure of the Samskāras was couched in archaic Sanskrit and the both have continued to be so till to-day. Though Sanskrit has ceased to be the popular language of India and is intelligible to only a few learned persons, the priests have never cared to change the language of the Samskāras, as they are always anxious to preserve the mystic and obscure nature of the religious ceremonies. The natural consequence is the apathy and indifference of the masses towards the Samskāras, which have become a sealed book to them.

A far-reaching cause of the deceline of the Samskaras was the development of the society from its primitive conditions and the bifurcation and specialisation of the different branches human activities. Originally the Samskaras combined religious beliefs and practices, social customs and laws, educational schemes, rules regarding health and hygiene etc. In course of time all these aspects of human life developed more or less independently. So the Samskaras lost most of their contents and importance; only its religious sanctity survived in its truncated . form. The Samskaras, which once constituted a serious attempt at the reformation of man, were reduced to mere ceremonies. The Samskaras to-day are in the majority of cares a matter of routine bereft of effective influence.

Hinduism assimilated foreign elements in its fold throughout its long history. These elements conformed to the broad outline of Hinduism, but they did not find minute ritualistic congenial them. They performed the most to important Samskäras like the Vivaha (Marriage) and the Antyesti (Funeral), which they could not escape, but they had little use of the minor ones. The advent of Islam in India eclipsed culture and in the major part of the country there was no free opportunity to perform religious rites. their safety the masses abstained ostentacious ritualistic procedure and only a few orthodox families performed them at their great The later and modern impact of materialism risk. attacked Hindusim on has from the west Through western educational different plane. system and foreign medium of instruction it has uprooted the majority of young people receiving this new education from their moorings intellectually and emotionally. It has made its converts hostile towards the traditional life of the country, sceptic towards spiritual values of life and impatient of any religious discipline. are getting lost to the very sacramental conception of life. This constitutes the gravest menage to the The only saving feature Samskaras is the reaction which is visible to-day against materialism in a serious section of

humanity, which may restore the religious and spiritual values to man in future again.

(8) Revivalism and the Samskaras

In the nineteenth century in India the impact of western influences, was on the one hand, capturing the mind of a large number of young people, on the other hand, it created a reaction against it led by nationalistic cultural movements. The more orthodox of them, like the Arya Samāja and the Sanatana Dharma movements. sought to defend the Hindu community firstly by retorting to the charges hurled by the foreigners against the Hindu religion and culture and secondly by reviving the old social and religious institutions with some reforms and simplification, so that they might attract the educated people intellectually. The Samskaras werer evived with a zeal and they appealed to the people for some time, but they are loosing their influence again. The real question is not the West versus the East: it is the Old versus the New. The Samskāras originated in the hoary past when the problems and the needs of the society were different from what they are to-day; the mind of the people was working under an ideology which was peculiar to its age. To-day the society has changed; the man has changed accordingly; his beliefs, sentiments and aspirations have all undergone change. Unless the Srmskaras

are also transformed in the light of new developments, they cannot appeal to the new mind.

(9) Prospects

The Samskaras were the expression of human beliefs, sentiments, aspirations, hopes and fears, and they catered for human needs. With changes in life they are bound to change. To-day the very conception of life has undergone change. scientific discoveries many mysteries of life have been solved and man's control over his environment has immensely increased. Many natural forces which were feared or respected have become docile servants of man. Material resources of life are getting multiplied. Many fields of life which were regarded sacred have now become secular. awe and reverence with which the religious rites were performed are diministhing gradually. But in spite of all these changes in the material aspects of the world, certain central mysteries of life and some fundamental needs of human existence will remain. Though the evolutionary process of life has been analysed and studied, the origin life, its constituents and their combinations are still puzzling the human mind, and there [does not seem to be any possibility of solving the central problem of life satisfactorily. At the source of 'life man is even to-day experiencing the mystic touch of the invisible. This fact will' keep alive

the religious sentiments in man. Though the magic hold of religion in some fields of life will be loosened, the human heart will not part with that sanctity which is imparted by religious sanction. The consecration of life will never cease. Similarly the fact that life is an art and it requires conscious and planned efforts for its cultivation and refinement will never die out. The art of race-culture and nation-building will always form an important part of human porogress. The Samskaras will change their old garbs and will assume new shapes.

BIBLIOGRAPHY

I. SANSKRIT TEXTS

(I) THE VEDAS

| 1. | The Rgveda San | nhitā | 2. | The | Sāmaveda Sari | hhitā |
|----|----------------|-------|----|-----|---------------|-------|
| 3 | ,, Yajurveda | 91 | 4. | ** | Atharvaveda | |
| 5. | "Vājasaneyi | 17 | | | Taittirīya | " |
| 7. | , Maitrayani | ., | 8. | ,, | Kathaka | ,, |
| | 4 | | | | | |

(II) THE BRAHMANAS

| 1. | The Aitareya | 2. 1 | Che | Śatapatha |
|----------|-----------------------------|----------|-----|---------------------------------------------|
| | Brāhmaņa | | | Brāhmaņa |
| 3. 5. | "Gopatha "Prfichavimśa " | 4. 6. | 99 | Taittiriya " Sāmaveda-Mantra Brāhmaņa |

(III) THE ARANYAKA

1. The Taittiriya Āraņyaka.

(IV) THE UPANIŞADS

The Brhadāraņyak.
 The Chāndogya.
 Maitrāyaṇi.
 Švetāśvatara.
 The Taittīriya.

(V) THE GRHYASUTRAS

- The Atharvana G. S.
 The Āpastamba G. S.
 The Kathaka G. S.
- 3. The Aśvalāyana G. s. 4. The Kathaka G. s. 63

- 5 The Kausika G. s.
 6. The Kausitaki G. s.
 7. The Khadira G. s.
 8. The Gobhila G. s.
- 9. The Jaimini o. s. 10. The Paraskara c. s.
- 11. The Baudhāyana c. s.
 12. The Bhāradvāja c. s.
 13. The Mānava c. s.
 14. The Vārāha c. s.
- 15. The Sankhyayana G. s. 16. The Hiranyakesi G. s.
- 17. The Vaikhānasa Smārta S. (7 Prasnas of Grhya).

(VI) THE GRHYAKALPAS

- 1. The Manava Śraddha k. 2. The Paippalada ś. k.
- 3. The Katyayana ś. к. 4. The Baudhayana ś к.
- 5. The Hiranyakeśi ś. k. 6. The Gautama ś. k.

(VII) THE GRHYAPARISISTA

1. The Grhyasangraha Parisista (of Gobhilaputra).

(VIII) THE DHARMASUTRAS

- 1. The Apastamba p.s. 2. The Baudhayana p.s.
- 3. The Gautama P.S. 4. The Harita P.S.
- 5. The Hiranyakeśi p. s. 6. The Manava p. .
- 7. The Śańkha-Likhita p. s. 8. The Vaikhanasa Smarta p. s.
- 9. The Vasistha p. s. 10. The Visnu p. s.

(IX) THE EPICS

- The Rāmāyaṇa.
 The Mahabhārata.
 - (X) THE ARTHASASTRA

..

1. The Kautilya Arthaśāstra.

(XI) THE SMRTIS

| 1. | The Atri · Smrti. | 2. The Angiras Smrti |
|-----|---------------------------------|---------------------------------|
| 3. | ., Apastamba ., | 4 ., Āśvalāyana Dharmaśāstra |
| 5 | ., Āśvalayana " | 6. " Rayasrnga Smrti |
| 7. | , Kapila , | 8. "Kātyāyana " |
| 9. | "Gobhila " | 10. , Gautama , |
| 11 | , Chaturvimsatimata | 12. "Dakşa |
| 13 | , Devala Smrti | 14. "Nārada " |
| 15. | | 16. "Pitāmaha " |
| 17 | , Pulastya ,, | 18. "PaithInasi |
| 19. | | 20. "Prajapati " |
| 21. | | 22. , Brhatyama |
| 23 | | 24. "Baudhāyana " |
| 25 | | 26. "Manu |
| 27 | ,, | 28. Yama " |
| 29 | | 30. "Laghu-Parasara,, |
| 31 | | 32. "Laghu Brhaspati |
| 3. | ** | 34. "I.aghu-Visnu " |
| 35 | | 36. , Laghu-Śānkha " |
| 37 | | 38. "Laghu-Saunaka,, |
| 38 | | 40. "Laghvatri " |
| | T / 17 | 42. "Likhita " |
| 41 | T 1 14. | 44. "Laugakşi -, |
| 4: | | 46. , Visvāmitra 🥠 |
| 4 | | 49. "Visnu " |
| 4 | | 50. Vrddha-Sātātapa |
| 4 | 9. , Vrddha-Parasara Samhitā | Swirt |
| E | il. Vrddha-Harita Smr | ti 52. "Vrddhatri |

| 53. The Vrddha-Gautama | • • |
|-------------------------|-----------------------|
| m | Dharmaśastra |
| 55. The Vyasa Smrti | 56 The Sankha-Likhita |
| 57. The Sankha Smrti | |
| 59. The Śātātapa Smṛti | |
| 61. The Samvarta Smrti | 62. The Hārita Smṛti. |
| (XII) THE | E PURANAS |
| 1. The Bhavişya Purāņa | 2. The Garuda Purāņa |
| 3. The Linga " | 4. The Padma , |
| 5. The Skanda " | 6. The Vişnu " |
| (XIII) THE CO | OMMENTARIES |
| 1. On the Apastamba G | . S. |
| (a) Anākulā by | |
| 2. On the Asvalayana | |
| (a) Anāvilā by I | |
| (b) Vimalodayā | |
| (c) C. by Devasy | |
| (d) C. by Nārāys | |
| 3. On the Kausika o. s. | - |
| (a) C. by Bhattā | |
| (b) C. by Darila | II Dia vias |
| (a) C by Vasuda | WQ |
| | |
| | |
| (a) C. by Rudras | |
| 5. On the Gobhila c. s. | • |
| (a) C. by Nārāy | |
| (b) C by Yaśodl | hara |
| | |

- (c) C. by Savana
- 6. On the Gautama Dh. S.
 - Mitākṣarā by Haradatta
- 7. On the Jaimini G. S.
 - Subodhini by Śriniväsa
- On the Daksa Smrti
 - (a) C. by Krsnanatha
- On the Parasara Smrti
 - (a) C. by Mādhava
- 10. On the Paraskara G. S.
 - (a) C. by Haradatta
 - (b) C. by Gadadhara
- On the Baudhavana Dh. S.
 - (a) C. by Govinda Svāmin
 - (b) C. by Parameśvara Parivrājaka Manu Smṛti
- 12. On.
 - (a) Manu-muktāvali by Kullūka
 - (b) Mānvāśayānusāriņi by Govindarāja
 - (c) Nandini by Nandanacharya
 - (d) C. by Medhatfithi.
- 13. On the Yajnavalkya Smrti
 - *** (a) C by Apararka
 - (b) C. by Kulamani Sukla
 - (c) C. by Devabodha
 - (d) Mitāksarā by Vijnāneśvara

(XIV) THE TREATISES

The Anupavilasa (Samskara-Ratna.) by. Dharmambodhi

- 2. The Astādasa-Samskāra by Chaturbhuja
- 3. The Aştādaśa-Smrti-Sāra
- 4. The Karm-Tattva-Dīpikā by Kṛṣṇa Bhaṭṭa
- 5. The Krtya-Chintamani by Chandesvara
- 6. The Govindārņava (Samskāra-Vichi) by Sesanrsimha
- 7. The Chaturvarga-Chintamani by Hemadri
- 8. The Chamatkara-Chintamani by Vaidyanatha
- 9. The Jattamalla-Vilasa by Śridhara
- 10. The Nirnayasindhu by Kamalakara Bhatta
- 11. The Viramitrodaya by Mitramiśra
- 12. The Sodaśa-Samskārāh (according to Āśvalāyana
- 13. The Sodaśa by Kamalakara
- 14. The Sodasa ,, by Chandrachūda
- 15. Sodaśa-Samskāra-Setu by Rāmeśvara
- The Samskara-Kalpadruma by Jagannātha Yājñika
- 17. The Samskara-Kaumudi by Giribhatta
- 19. The Kaustubha by Anantadeva
- 19. The " Tattva by Raghunandana
- 20. The " Nirnaya by Nanda Pandita
- 21. The , Nysimba ba Narahari
- 22. The , Pradipa
- 23. The " Pradipikā by Višņušarama Diksita
- 24. The , Bhaskara by Khande Bhatta
- 25. The " Mayūkha by Nilakantha
- 26. The , Ratna by Khande-raya

| 27. | The Samskara-Ratna-Mala | b y | Gopinātha Bhatta |
|-------------|--------------------------------------|------------|---------------------|
| 28. | The " · Ratnākara (F | araska | rīya) |
| 29 . | The Sankhyā | | . , |
| 30• | The Smrti-Kaumudi by Mad | anapāl | a |
| 31. | The Smrti-Kaustubha by An | | |
| 32. | The Smrti-Chandrika by Ap | adeva | Mimānsaka |
| 33. | | | Bhatta |
| 34. | The Smrti-Tattva by Raghus | andan | a |
| 35. | The Smrti-Nibandha by Nrs | imhab | hațța |
| 36. | The Smrti-Ratnakara by Vi | sù n p y a | .ţţa |
| 37. | The Smrti-Sara by Yajnikad | lova | |
| | (XV) THE PADDHATI | s | |
| 1. | The Apastamba-Paddhati | by | Viśveśvara |
| 0 | Bhatta | 331.49 | C 17-4 |
| 2. | The Kausika-Grhyasūtra-Pe | iaanat | of Kesava |
| 3, | The Garga-Paddbati | | 111 .: h |
| 4. | The Garbhādhānādi-Daśakar Saunaka | ma-Pa | ddhati by |
| 5. | The Daśa-Karma-Paddhati | by Pa | sapati |
| 8. | 91 | by M | .M. Kālesi |
| 7. | | by Ga | napati |
| 8 | 27 | by Pr | thvidhara |
| ٥. | • , | by Bl | na vadova |
| | • | Bhat | ţ a |
| 10. | •• | by R | āmadatta |
| | • | Mait | hila |
| 11. | The Daśa-Karma-Vyākhyā l | y Hala | iyudha |
| | | | |

| 502 | HINDU S AMSKÁ PAS |
|-------------|----------------------------------------------------|
| 12. 13. | The Pāraskara-Grhya-Paddhati by Kāmadeva |
| 14. | The Baudhāyana-G. S. Paddhati by Kesava Svāmin |
| 15. | The Maitrayana-G.S. Paddhati by |
| 16. | The Śānkhyayana-G.S. Padhati by Viśvanātha |
| 17. | by Vasudeva |
| 18. | The Sodasa-Karma-Paddhati by Rsibhatta |
| 19. | The Sodasa-Samskara-Paddhati by Ananda |
| | rāma Dikṣit |
| 20. | The Samskara-Paddhati by Kamalakara |
| 21. | " by Amrta Pāṭhaka |
| 22 | ,, by Anandarāma— |
| | Yajnika |
| 23 . | , by Nārāyaņa Bhatta |
| 24. | The Sāmavediya-Samskara-Paddhati |
| | by Vireśvara |
| 25. | The Samskara-Vidhi by Svāmi Dayananda Sarasvatī |
| 26. | The Sodaśa-Samskara-Vidhi by Pandita |
| | Bhimasena Śarma |
| | (XVI) THE PRAYOGAS |
| 1 . | The Apastamba-G.SPrayoga |
| 2. | The Aśvalayana G.S. Prayoga |
| 3. | The Paraskara-G.SPrayoga |
| 4, | The Prayoga-Kaustubha by Ganesa Pathaka |
| 5. | The Prayoga-Chandrikā by Viraraghava |
| 6. | The Prayoga-Tattva by Raghunātha |
| | |

| 7. | The Prayoga-Darpana | by Nārāyaņa |
|-------------|----------------------|-----------------------|
| 8. | The Prayoga-Dipa by | Dayāśaṁkara |
| 9. | The Prayoga-Dipikā b | y Ramakrana Bhatta |
| 10. | The Prayoga-Paddhati | by Gangādhara |
| 11 | 99 | by Dāmodara Gārgya |
| 12. | ,, | by Raghunātha |
| 13. | The Prayoga-Pārijāta | by Nṛsimha. |
| 14. | ,, | by Purusottama Bhatta |
| 15. | The Prayoga-Mani | by Keśava Bhatta |
| 16. | The Prayoga-Ratna | by Ananta |
| 17. | ** | by Kāśinatha Diksita |
| 18. | • • | by Keśava Diksita |
| 19. | ** | by Nārāyaņa Bhaṭṭa |
| 20 . | 79 | by Nṛsimha Bhaṭṭa |
| 21. | ,, | by Maheśa |
| 22 . | ,, | by Mahādeva |
| 2 3. | ,, | by Harihara |
| 24. | The Prayogasāra | by Bālakrsņa |

(XVII) THE KARIKAS

- 1. The A valāyana G. s.—Kārika by Sudarsana.
- 2. The Aśvalāyana o. s.—Paribhāṣā
- 3. The Kātyāyana G. S.-Kārikā
- 4. The Khadira G. s.—Kārika by Vāmana
- 5. The Baudhāyana G. s.—Kārika by Kanaka;
 Sabhāpati*
- 6. The Samavediya c. s.—Karika by Bhuvaka
- 7. The Grhyasütra—Kārikā by Karka
- 8. by Renuka

HINDU SAMSKÁRAS

- **504**
 - 9. The Drahyayana c. s.-Karika
- The Pāraskara c. s.—Kārikā by Reņukāchārya
- 11. The Śāńkhyāyana G. s.—Kārikā
- 12. The Saunaka Kārika

(XVIII) SPECIAL WORKS ON DIFFERENT SAMSKĀRAS.

THE JATAKARMA

- The Apastamba—Jātakarma by Bāpaṇṇa Bhatta
- 2. The Janmadina-Krtya-Paddhati
- 3. The Janma-divasa-Pūjāpaddhati
- 4. The Sūtaka--Nirnaya of Bhattoji

THE ANNAPRASANA

- 1. The Annaprasana
- 2. The Annaprāśana Prayoga

THE CHOUAKARANA

- 1. The Chudakarana—Kesantau.
- 2. The Chūdākarma by Dattapandita
- 3, The Chūdākarma-Prayoga
- 4. The Chaulopanayana
- 5. The Chaulopanayana Prayoga

THE KARNAVEDHA

, l. The Karnavedha-Vidhāna (from the Prayoga-Pārijāta)

BIBLIOGRAPHY

THE UPANAYANA

- 1. The Upanayana-Karma-Paddhati
- 2. The Upanayana-Kārikā
- 3. The Upanayana-Chintamani by Viśvanātha
- 4. The Upanayana-Tantra by Gobhila
- 5. by Rāmadatta
- 6. The Upanayana-Tantra by Laugākşi
 - 7. The Upanayana-Paddhati by Rāmadatta
- 8. by Viśvanātha
- 9. The Punarupanayana
- 10. The Punarupanayana-Prayoga by Divakara
- 11. The Yajñopavīta-Paddhati by Rāmadatta
- 12. The Vrātya-Prāyaschitta-Nirnaya (an extract from the Prāyaschittendusekhara of Nāgoji Bhatta.)
- 13. The Vrātya-Śuddhi-Samgraha
- 14. The Vrātyastoma-Paddhati by Mādhavāchārya
- 15. The Asvatthopanayana-Vidhi

THE KESANTA

1. The Godānavidhi-Samgraha by Madhusūdana Gosvāmī

THE SAMAVARTANA

1. The Samāvartana-Prayoga by Śyāmasundara

THE VIVAHA

1. The Ankurārpaṇa (from the Prayoga-Ratna of Nārāyana Bhatta)

| 300 | HINDU SAM | SKAK | 13 | |
|-------------|-------------------------------------------------|----------------|----------------|------------|
| 2. | The Udvāha-Kanyā S | varūpa | -Nirṇaya | |
| 3. | The " Chandrik Upādhyaya | Kā. | by Go | vardhana · |
| 4. | The Udvāha-Tattva ((spati-Upadhyaya) | C. by | Kāśirām | a-Vächa- |
| 5 . | The Udvāha Nirņaya Pañcharatna | by | Gopāla | Nyāya- |
| 6. | The Udvāha-Lakşaņa | | | |
| 7. | The " Viveka by | Gane | s'alhatta | |
| 8. | The ,, Vyavastha | ā | | |
| 9. | The ,, Vyavastha | ā-Sam | kşepa | |
| 10. | The Udvāhādi-Kalanirņ | aya by | Gopināt | ha |
| 11. | The Kanyādāna-Paddha | ti | | |
| 12. | The " Prayog | a | | |
| 13. | The Kanyā-Vivāha | | | |
| 14. | The "Samskāra | | | |
| 15. | The Gotra-Nirnaya by I | Bālam | bhatta | |
| 16. | The Gotra-Nirnaya by M | Iaha de | eva Daiva | jña |
| 17. | The Gotra-Pravara-Kha | ṇḍa (fr | om $f A$ pasta | amba S.) |
| 18. | The Gotra-Pravara-Dipa | by V | ișņupaņdi | ta |
| | The Gotra-Pravara-Nirņ (from the Samskāra-Ka | nstub | • | |
| 20. | The Gota-Pravara-Nirna | - | | ara |
| 21. | ,, | by d | Jivadeva | |
| 22. | ,, | by I | Nāgeśabha | ıţţa |
| 23 . | n | • | Vārāyaņa | Bhatta |
| 24. | 29 | by 1 | Bhāţţoji | |
| 25. | " | by | (Abhi | nava) |
| • | | | Mādhavā | chārya. |
| 26 , | " | by T | 7 iśvanāth | 8. |
| | | | | |

| 27 The Gotra-Pravara-Manjari by Keśava | |
|-------------------------------------------------|------------|
| 28. by Purusottama Pandit | a |
| 29. by Samkara Tantrik | a |
| 30. by Samkara Daivaji | a |
| 31. The Gotar-Prayara-Ratna by Laksmana Bhatta | |
| 32. The Gotra-Pravarochheara (from Audicy | 1 - |
| Prakāśa) | |
| 33. The Pravara Kāṇḍa (Āśvalāyana) | |
| 34. The Pravara-khanda (Apastambiya) | |
| 35. The Pravara-khanda (Vaikhanasa in one | |
| Praśna) | |
| 36. The Pravara-Darpana by Kamalakara | |
| 37. The Pravara-Nirnaya by Bhattoji | |
| 38. The Pravaradhyaya from the Visnudharmottara | |
| 39. The Mandapodvāsana-Prayoga by a son o | f |
| Dharanidhara | |
| 40. The Vivāha-Karma by Agnihotrī Viṣṇu | |
| 41. The ., Chaturthi-Karma | |
| 42. The ., Tattva by Raghunandana | |
| 43. The Dvirāgamana-Paddhati | |
| 44. The , Nairūpaņa by Nandabhaṭṭa | |
| 45. , by Vaidyanātha | |
| 46. The , Patala by Śarangapani . | |
| 47. The ,, Paddhati (Gobhiliya) | |
| 48, ., by Gauriśankara | • |
| 49. " by Chaturbhuja | |
| 50. ,, by Jagannātha | |
| 51. ,, by Narahari | |
| 52. , by Nārāyana Bhatta | |
| - | |

| 53 . | The | Vivāha- | Paddhati | by Rāmachandra |
|-------------|-----|-----------|-------------|---------------------|
| 54. | | | 20 | by Rāmadatta— |
| | | | | Rājapandita |
| 55 . | The | Vivāha- | Ratna | by Haribhatta |
| 56. | The | ,, | Ratna-Sam | kşepa by Kşemankara |
| 57. | The | ,, | Vrndāvana | by Keśavācharya |
| 58. | The | ,, | Saukhya by | y Nilakantha |
| 59. | The | ,, | Kanyā-Sva | rūpa-Nirnaya by— |
| | Ans | ntarām | a Śastrin | |
| 60. | The | Sapind | ya-Kalpa-La | tā by Sadāśivadeva |
| 61. | The | 59 | Dipikā b | y Nāgeša |
| 62. | The | 91 | Nirnaya | by Bhattoji |
| 63. | | ,,, | b | y Rāmakrsņa |
| 64. | | 30 | b | y Kāmabhatta |
| 65. | | 91 | b | y Sridhara Bhatta |
| | | | | |

THE ANTYESTI

| 1. | The | Antya-karma-dipikā | by | Hariharabhatta |
|----|-----|----------------------|-----|----------------|
| | Dil | zșit a | | |
| 2. | The | Antya-kriyā-Vidhi by | Man | urāma |

3. The Antyesti-Paddhati by Anantadeva

by Keśava 4.

5. by Mahesvara Bhatta ,,

6. by Ramacharya ,,

by Harihara, son of-•7.

Bhāskara

by Bhattanārāyaņa, son of 8. 79 Rāmeśvara or Aurdhvad-

ehika Paddhati

| 9. | The Antyeşți Paddhati by Viśvanātha, son of |
|-------------|-----------------------------------------------|
| | Gopāla |
| 10. | The Antyesti-Prakāša by Divākara |
| 11. | The Antyesti-Prayoga (Apastambiya) |
| 12. | " (Hiranyakeśiya) by |
| | Keśavabhatta |
| 13. | , by Narayana Bhatta |
| 14. | by Viśvanātha |
| 15. | The Asaucha-Prakāsa |
| 16 . | The Asaucha-Sara by Satpandita Śri Balabhadra |
| 17. | The Asaucha by Venkatesa |
| 18. | The Asaucha-Kāṇḍa by Vaidyanātha Dikṣita |
| 19. | The Asaucha-Gangadhari by Gungadhara |
| 20. | The Aşaucha-Didhiti by Anantadeva (from the |
| | Smrti Kanstubha) |
| 21. | The Asaucha-Nirnaya by Adityacharya |
| 22 . | " by Kauśikāchārya |
| 23. | " by Govinda |
| 24. | ,, by Nagoji Bhatta |
| 25 . | ,, by Bhattoji |
| 26 . | " by Raghunandana |
| 27 . | " from Smrti-Kaustubha |
| 28. | " from Smrti-Samgraha |
| 29 . | The Asaucha-Sataka by Nilakantha |
| 30. | The Ahitagnimarne-Dahadi (Aśvalayaniya*) |
| 31. | The Ahitagner-Dahadi-Nirnaya by Ramabhatta |
| 32. | The Ahitagnyantyeşţi-Prayoga |
| 33. | The Ekādaśāha-Kṛtya |
| 34. | The Ekoddista-Śrāddba-Prayoga |

| 510 | HINDU SAMSKARAS |
|-------------|---------------------------------------------|
| 35 . | The Ekoddişţa-Sāriņī by Ratnapāņi Miśra |
| 36. | The Aurdhyadehika-Kalpavalli by Visvanātha |
| 37 . | The Aurdhvadehika Kryā-Paddhati by " |
| 38. | The Aurdhvadehika-Paddhati by Kamalakara |
| | Bhatta |
| 39. | 9, |
| | or The Antyesti-Paddhati by Nārāyaņa Bhatta |
| 40 . | The Sapindikarana for Madhyandiniyas |
| 41. | The Pitrmedha-Prayoga |
| 42 . | The Prtrmedha-Bhasya (Apastambiya) by |
| | Gargya Gopāla |
| 43 . | The Pitrmedha-Vivarana by Ranganātha |
| 44. | The Pitrmedhasūtra by Gautama |
| 45 . | The Paitrmedhikasūtras by Bhāradvaja |
| 46. | The Preta-Dipika by Gopinatha Agnihotrin |
| 47. | The Preta Pradipa by Krsnamitrāchārya |
| 48. | The Preta-Manjari or Preta-Paddhati by |
| | Yadu-Miśra |
| 49 . | The Marana-Karma-Paddhati ascribed to the |
| | Yajurvediya G.S. |
| 50. | The Marana-Sāmayika-Nirnaya |
| 51. | The Vrsotsarga-Kaumudi by Rāmakrsņa |
| 52 . | The Vṛṣotsarga-Tattva by Raghunandana |
| 53. | The Vṛṣotsarga-Paddhati ascribed to Sannaka |
| 54 | ,, by Nārāyana |
| 55. | The Vṛṣotsarga-Prayoga by Anantabhatta |
| 56 . | The Vṛṣotsarga-Vidhi by Madhusūdana |
| | Gosvamin |
| 57. | The Vaitarani-Dana (Stein's Cat. p.104) |

- 58. The Śuddhi-Kaumudi by Maheśvara.
- 59. The Suddhi-Tattva of Raghunatha
- 60. The Sapindikarana-Vidhi

II GENERAL WORKS

- 1. Abbot, J.: The Keys of Power. Mathuen, London, 1932.
- 2. Aldrich, C. R.: Primitive Mind and Modern Civilization. Kegan Paul, London.
- 3. Abberuni's India, Tr. by Sachau, London, 1914.
- 4. Altekar. A. S.: Education in Ancient India.
 The Indian Book-Shop,

Benares 1934.

- 5. The Position. of Women in Hindu Civilization. Culture Publication House, Benares Hindu University.
- 6. Ancient India, as discribed by Megasthenes and Arrian Tr. by M' crindle, London 1877.
- 7. Bader, C. : Women in Ancient India. Kegan Paul, London 1925.
- 8. Banister, H.: Psychology and Health Cambridge University Press, London, 1935.
- 9. Barth, A. : Religions of India. Trubner Oriental Series, London, 1914
- 10. Bloomfield, M.: The Religion of the Veda. Nickerbocker Press, 1908.

HINDU SAMSKÁRÁS

11. Bose, P. N. : Survival of Hindu Civilization. Newman, Culcutta, 1913.

12. Buch M.A. : The Spirit of Ancient Hindu Culture, Baroda, 1921.

13. Caland : Ancient Indian customs about the Funeral Witchcraft of Ancient India.

14. Carr-Saunders, : Eugenics. Home Vniversity A M. 1926.

15. Chakaldar, H.C.: Social Life in Ancient India: Studies in Vatsayana Kāmasutras. Greater India Society, Ca loutta, 1929

16. Crawby. E.: The Mystic Roses. 2nd ed.

Theodore Besterman, vols.

I & II, Mathuen Co.
London, 1927.

17. Das, A. C. : Rgvedic Culture. R Cambray & Co. Calcutta, 1925.

18. Das S. K. : The Educational System of the Ancient Hindus. Mitra Press, Calcutta, 1930.

19. Dawson. : The Ethical Religion of Zoroaster, New York, 1931.

20 Dubois, A. J. A. & Beauchamp,

H. K. : Hindu Manners, Customs and Ceremonies. Clarandon Press, Oxford, 1906.

21. Dutt, R. C. : History of Civilization in

| · | |
|------------------------|---------------------------------|
| • | Ancient India, vols. I & II. |
| | Kegan Paul, London, 1893. |
| 22 Encyclopaedia | of Religion and Ethics, Ed. |
| • | by J. Hastings. vols. I-XIII |
| | T. T. Clark, Edinburg, 1925-34. |
| 23. Farquhar, J.N.: | Religious Life in India. |
| | Oxford University Press, |
| | Lonnon, 1916. |
| 24. Fick, R. : | The Social Organization in |
| | N.E. India in Buddhist Time. |
| | Tr. by S. K. Maitra, |
| | University of Calcutta 1920. |
| 25. Frazer, Sir, J.G.: | |
| 20, F10201, S11, 5.G. | Macmillan, London, 1925. |
| 26 : | Totemism and Exogamy. |
| | Macmillan, London, 1935. |
| O7 Frank S | |
| 27. Frend, S. : | |
| 60 C-4 - D D | Republic Inc. New York. 1927. |
| 28. Gates, R. R. : | Heredicy and Engenies. |
| | Constable, London, 1923. |
| 29. Glot z : | |
| | London, 1926. |
| 30, Ghurey, G. S. : | Caste and Race in India. |
| • | Kegan Paul London, 1932. |
| 31. Geiger : | Civilization of the Eastern |
| 32. Golden weiser | Iranians, London, 1895. |
| | Anthropology. Harrop. |
| A. A. : | Aumiopology. Harrop. |
| | London, 1987. |

33. Hillebrandt : Ritual Literature Vedische

34. Hopkins : Religious of India

35. : Epic India.

36. Howard : A History of Matrimonial Institutions, vols. I-III, Chicags. 1904.

37. Jayaswal, K. P.: Mauu aad Yajnavalkya Butterworth, Culcutta 1930.

38. Jolly, J. : Hindu Law and Custem. Tr. by B. K. Ghosh. Greater India Society, Culcutta, 1923.

39. Kane, P. V.: History of Dharmasastra, vols. I & II Bhandarkar Oriental Research Institute, Poona.

40. Keay, F. E : Ancient Indian Education.
Oxford University Press,
London, 1918.

41. Keith, A. B.: The Religion and Philosophy of the Veda and the Upanisads, vols. I II.

Harvard University Press,
Cambridge, Massachusettes,
U. S. A.

42. Keyserling, Count

H. : The Book of Marriage, Jonathan Cape, London, 1927.

43, Macdonell, A. A.: Vedic Mythology. V. Von K.J. Tubner, Strassburg, 1897.

| 44. Macdonell A. A. | |
|---------------------|----------------------------------------------------------------------------|
| | Vedic Index, vols. I & II. John Murray, London, |
| | 1912 |
| 1 | Corporate Life in Ancient India. Second ed. University of Culcutta, 1922. |
| 46. Marret, R. R.: | Sacraments of Simple Folk- Clarandon, Oxford 1933. |
| • | A Treatise on Ilindu Law and Usage. Madras, 1914 |
| | Dharma and Society, Luza cand Co. London, 1935. |
| 1 | Sexual Life in Ancient India, Vols, I & II. Routledge, London, 1930. |
| | Indian Wisdom, Fourth- Ed. Luzac & Co. London, 1836. |
| Kumud : 1 | Hindu Civilization. Long mans, Green & Co. l.ondon, 193". |
| | The Evolution of Modern Marriage. Allen and Unwin, London, 1930. |
| | The Family Allen and Unwin, Londen, 1931. |
| | History of Ancient Sanskrit Literature. |
| | Tr. by watters London, 1904. |

India's Social Heritage, 1934.

56 O' Malley, L. S. S.

| 68. Puntambekar, S V: An Introduction to Indian Citizenship and Civilization Nand Kishor & Bros. Banaras. 59. Radhokrishnan, S: The Hindu View of Life, Allen and Unwin, London, 1927. 60: Indian Philosophy, vols. I & II, Allen and Unwin, 1927. 61. Ragozin, Z. A.: Vedic India T. Fisher Union, London, 1899. 62. Rapson, E J.: Cambridge History of India, vol. I. Cambridge University Press, Lond. 63. Risley, H. H.: The People of India, Second Ed. Tacker and Co, Calcutta 1915. 64. Roy, S.: Customs & Customary Law in British India, | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| Allen and Unwin, London, 1927. 60 : Indian Philosophy, vols. I & II, Allen and Unwin, 1927. 61. Ragozin, Z. A. : Vedic India T. Fisher Union, London, 1899. 62. Rapson, E J. : Cambridge History of India, vol. I. Cambridge University Press, Lond. 63. Risley, H. H. : The People of India, Second Ed. Tacker and Co, Calcutta 1915. 64. Roy, S. : Customs & Customary Law in British India. | |
| I & II, Allen and Unwin, 1927. 61. Ragozin, Z. A. : Vedic India T. Fisher Union, London, 1899. 62. Rapson, E J. : Cambridge History of India, vol. I. Cambridge University Press, Lond. 63. Risley, H. H. : The People of India, Second Ed. Tacker and Co, Calcutta 1915. 64. Roy, S. : Customs & Customary Law in British India. | |
| Union, London, 1899. 62. Rapson, E J. Cambridge History of India, vol. I. Cambridge University Press, Lond. 63. Risley, H. H. The People of India, Second Ed. Tacker and Co, Calcutta 1915. 64. Roy, S. Customs & Customary Law in British India. | |
| India, vol. I. Cambridge University Press, Lond. 63. Risley, H. H. : The People of India, Second Ed. Tacker and Co, Calcutta 1915. 64. Roy, S. : Customs & Customary Law in British India. | |
| Second Ed. Tacker and Co, Calcutta 1915. 64. Roy, S. : Customs & Customary Law in British India. | |
| Law in British India. | |
| Published by the author Calcutta, 1911. | |
| 65. Russel, Bertrand : Marriage and Morals. Allen & Unwin, London 1930. | |
| . 66. Sarkar, B. K. : The Positive Background of Hindu Sociology. Panini Office, Allahabad, 1921. | |

- 67. Sarkar, S. C.
- : Some Aspects of the Earliest Social History of India. Oxford University Press, London 1928.

- 68. Seal, B N.
- the Positive Sciences of the Ancient Hindus.
 Longmans, London,
 Bombay and Calcutta,
 1915.
- 69. Sen Gupta, N. C.
- : Sources of Law and Society in Ancient India. Art Press, Calcutta, 1614.

70. Spencer

- : Principles of Sociolojy, Edinborough. 1893.
- 71. Stevenson, Mrs. Sinclair.:
- Rites of the Twiceborn.
- 72. Tripathi, R. S.
- : History of Ancient India, Nand Kishor & Bros. Banaras.
- 73 Tripathi, G. M.
- : Marriage Forms under Ancient Hindu Law, Bombay, 1906.
- 74. Vaidya, C. V.
- Epic India. Bombay Book Depot. Bombay 1933.
- : A History of Sanskrit Literature, Bombay.
- 75, Venkateshwar, V.: Indian Culture Through The Ages, Vols. I & II. Longmans, London, Bombay, 1928.
- 76. Westermark. E. : History of Human Marriage, Vols. I-III. Fifth Ed. Macmillan, London, 1921.

71. Winternitz

A History of Indian Literature, Vol. I. Calcutta University.

III JOURNALS.

- 1. Allahabad University Studies, Allahabad.
- 2. Annals of the Bhandarkar Oriental Research Institute, Poona.
- 3. Indian Antiquary.
- 4. Indian Culture, Calcutta.
- 5. Indian Historical Quarterly, Calcutta.
- 6. Journal of the American Oriental Society, Yale Uni. U. S. A.
- 7. Journal Asiatique.
- 8. ,, of the Asiatic Society of Bengal, Calcutta.
- 9. , of the Bihar and Orissa Research Society,
- 10. ,, of the Bombay Branch of the Royal Asiatic Society.
- 11. Journal of the Bombay Historical Society.
- 12. , of Orriental Research, Madras.
- 13. , of the Royal Asiatic Society of Great Britain and Ireland.
- 14. Man in India, Ranchi.
- 15: New Indian Antiquary.
- 16. Quarterly Journal of the Mythic Society.
- 17. Proceedings of the All India Oriental Conferences.
- 18. Proceeding of the Indian History Congress.

GENERAL INDEX

Abhimantrana, 354, 358. Abhisifichana, a ceremony _358,7403 427.

Abhyudayika Śrāddha, addition of to the ritual proper by Prayogas and the Paddhatis, 101; a preliminary ceremony before Vedārambha Samskāra, 243.

Achara, as, one of the sections of Smrtis, 13.

Achārya,: of. importance was recognized even 192; . the Brahmavidyā, problemof taking the child to, 212, 213; selection of and qualification of, stated by Yama, 214; teaching expected from, 215; his part in Upanayana, 216, his part in Kaupina, 221; his part in Girdle tying, 223; his Sacred part in Thread Samskāra, 226; a staff was given by, to the student, 229; touching of heart between student & Acharya. 233; takes the charge of student, 234; his part in Savitri Mantra, 236; complete harmony between student and Acharya required 240: nominal performer of Samskara, 243; permission of, required by the student for performance of Samavartana: remuneration to be given by the student who leaves him; 255; many comforts presented to the student at the time of Samavartana by, 258; gift to, 354; Dakśina to, 358; Nuptial fees of, according to Grhyasütra, 384.

Achyuta, according to Garga, anaming after month deity

beginning from, 139.

Aditya Purana 17, 92, 128. Agni, while performing the Chaturthikarma the husband invited the help of, 42; or Fire, a constitutent of Samskāra; 58; its imporance to Ancient Hindus. 61; its important place in Samskāra; assumed the role of Grahapati, 59-60.; regard. ed as the director of rites and morality by Hindus. 62; prasie of. for Ayusva. 125; deity of Krittika, 137; offerings to, 143; a Sacred Fire, 236-237; the brilliant element in the world, 240; two ahutis of ghee were offered to 244; mythical god, 328; the bride was supposed to be a wife of, 349-376; bride worships to, with her husband 350; prayers were offereb to, for valient sons, 351; bride's fourth Pati or Lord 387-399; sacrifice offered to. 37d, 40o-401; Pradaksiņā round 380; 422, 423, 435, 437, 443, 455, 468, treatment of, given in Srautasutras, 19; 3‡2, 450.

Agni-Parikramaņam, 354. Agui-Pradaksiņā, 353, 357. Agni Purāņa, 16, 432, note. Agni Sthāpana, 357; Agni Stoma, 38; Agni Tattva, 377, 399. Āhavanīya (fire), 431. Āhitāgnī, 471. Āhitāgnīya-House-holder, 470 Āhuta, one of the heads of Pākayajñas, 29.

Aitareya, 131.
Aitareya Brāhamaṇa. 7, 285.
Ajina, 7 the deer skin, 7, 228.
Akṣaralekhana, 179.
Akṣarārambha-Vidyā rambha,

179, 185.

Aksarasvīkaraņa-Vidyārambha, 179.

Akşatāropaņa, 357.

Altekar, Dr. A. S., 178 201, 209, 219, 225.

Anadhyāyas, rules of, in Dharma Sūtras, 13. Anāhitāgni, 471.

Angirā, a list of, contains Samskāras, 25, 35, 36; his analogy on the formation and development of personality, 51. descendants of, 166; 198. 471.

Ananyapūrvikā, 336, 341.

Ananta, 139.

Anasūyā, story of, 319.

Annaprāśana, a Samskāra, 11, 31, 32, 34, 33, 76; its origin, 151; its history, 152; special significance of, 156-157.

Antevāsin, 7.

Antyeşţi, a Samskāra, (funeral ceremonies), 2, 11' 31, neglected in Grhya sūtras, Dharmasūtras, Smrtis work, 37-38, recognised as a Samskāra, some Grahyasūtras, Manu, Yājnayalkya, Jātukarņya, enūmerate it in the list-of

Samskāras, 38, in the present thesis it has found its proper place among the Samskāras, 38, 407, described in Grahyasūtra, 428, 477, 478, 482, 487.

Antyesti-Paddhati, by Harihara, 416 note, 487. 456 note, 467 note.
Anüchāna. (who has read only the Vedangas), 83.

Anuloma, marriage, permissible in the Vedic time,

306.

Anurādhā, Naksatraname, 137.

Anustarani, an old cow or a goat, 411, 429, 435, 438, 439.

Apāmārga, 455.

Aparārka, 180 his remark on Upanayana, 95,: 230, 264,

303.

Apastamba, Dharmasūtra of 16, 19,; 20,84,; endorsed the view of Baudhāyana, on proper nights for Garbhādhāna, 87; his opinon on object of purification in Simantonnayana Samskāra, 108; 197, 222, 288, 301.; on qualification of bride 340-241; forbids to marry a girl whose name ends in 'r' or '1', 373;

Apastamba, Grahyasütra of,

301, 408 note.

Apastamba Smrti of, on Asura marriege, 283.

Apri, hymns, 301.

Āptoryāma, its Sapta-Somayajna Samsthāh, 53.

Aranyaka, concerned with philosophical subject, 8, referance to funeral reremonies found in 428, 480, 488, 442.

Ardrāksatāropaņa, is among the last ceremonies of marraiage, 357.

Arghya, 353, 366, 367, 368,

Arnidānam 358.

Ārşa, form of marriage, 271, 285, 288, 289.

Arthasāstra, 181. Arthavāda 7, 302.

Arundhati, 354; star of, to be shown to bride in marriage rites, 385.

Aruni, 193, 207, 212 note. Aryā girl, connection of, with Sūdra was a joke in courts according to Yajurveda, 305, 306; marriage

between prohibited, 311. Aryamā, god, 379. 348, 117,

137, 378, 395, 400.

Aryan, a community, theory of refinment to become a full-fledged Arya, 48; became well established in India, 89; seeking expansion in India, 95; civilized, 333, ancient branch of, Parsis, 423; becomes agriculturist-222; has to devote the peri od of youth to education 209, Upanayana is essential for 210, pastoral life of, 221, for him marriage was meant to be permanent and regular, 269; girl, no could one marry her. without Upanayana, 189. masters. Dasis came into contact with their Aryan 306. masters. people. Senart's opinion on, concerning marriage, 295; life of, became luxurious, 32 l, 416. were not willing to form non-Aryans, 135 race, Brahman was the teacher of, 202; a militant race, 110; probability of Vrātyas as an Aryan race, 206. religion, 6, 58,; Brahman was a custodian of, 203; Vrātyas were not Aryan in religion, 206; 460, society, Dāsiputras became very common'in, 305; Vrātyas were discarded from the social previleges of the, 204

Aryandom, doors of, were open to Vratyas if they sought admission into

Aryan society, 206.

Arya Samāja, orthodox Hindu, sought to defende Hindu community, 491.

Asajātīya, 302.

Asaucha, rules of, in Dharma Sutras, 13, 20, 307, 448, 450, 451, 453,; offerings to the dead at the time of, 464, 470, 471, 479.

Aśmā-rohanam, a ceremony,

353, 358, 380, 396.

Aśvalāyana Smṛti, 48, note. Aśrama, (s), 9; stages of life, 13; theory of, established in Upaniśdic period, 191; though recognized, was not universally observed, 208; Dharmasūtras recommend to pass through all the four Aśramas 251; student would incur sin by spending some days without any particular Aśrama, 254, ; theory of, 262, 263, system of, 329.

Asram-Dharma, develop the social aspect of the Samskāras that was simply suggeAstakādheñu, addition of gift, 473.
Astakāhoma, 29.
Asthi-Chayana, 455.
Asthi-Sanchayana, 418; reference to, in Āśvalāyana, 454.
Astaphalidāna, 357.
Astrology, 136.
Āsura, form of marriage,

Asura, form of marriage, 4, 271, 272, 281, 283 285, 283, 292.

Aśvalāyana, 31; his opinion on object of purification in Simantonayana Samskāra, 108; on greeting name, 138; 147; 162 note; 224 note. 232; 241, 245 272, on Gāndharva form of marriage, 277: on Prājāpatya form of marriage, 286; 288, 395 note, 431, 439, 440,; on Asthi-Sanchayana, 454, 456,; on Santi Karma, 458, 471.

Asvalāyana Grhyasūtra, 19, 30, its opinion on different long names, 134; its obser vation on Paisācha form of marriage, 273; 306; 311; its opinion on a Standard beautiful woman, 331; 335, 355, 366, 418, 428, 442, 433.

Aśvalayana Smrti, 92 105, lays down duties of the husband, 114;

Aśvapiedha, a sacrifice, 10. Aśvayuji, seasonal festivals, *34.

Asvayuji, in, Sapta-Pāka-Yajna-Samsthā, 33. Asvin, 81, 282,137,138,359. Asvinikumāra, 137.

Atharvan, 121.

Atharva veda, 5, 6, 74, 81, 99, 117, 160, 173, 194, 205, 208,

347,351, 352, 365, 385, 395, 413, 416, 425, 426, 441, 468. Atharvavedic, marriage, 351.

Atharvavedic, time, 216, 351,

Atharvavedic, verses, 469.

Athens, 265.

Athenian, 295.

Ați, bird, 154,

Atiki, in early marriage, refered to in Chhandogya Upanisad, 10; story of, 318. Atiraātra, a form of Soma sacrifice. 3

Atkinson, J. J., 296 note.

Atri, 166.

Atyagnistoma, 33.

Aurdhvadaihika-kriyā, 424.

Ausija, 305,

Avabhitha, final purificatory bath in Agnistoma, 249.

Avantisundarī, of the Chahumāna family, and wife of poet Rajašekhara, 108.

Avasathya Homa, 854. Avesta, religion of, 21, 59.

Ayodhyā, 1319, 320.

Ayusya, 52; second item of Jātakarma. 124.

Ayuşyajapa, 364.

Ayuşyakarmāņi, prayers for long life, 5.

B

Baijavāpa, 133, his observation on girl's name, 134.

Baliharaņa, or Bhutayajna, one of the Sapta-Pāka Yajña, 29.

Bāṇa, 30°.

Bauka, inscription of, 309, Batasunga, herb, 104.

Baudhāyana, 19, 20, 31, 86, 108, 109, 110, 138, 200, 202,

428, **430**, **440**, **454**, **455**, **470**, 477, 472, 473, 476, 478. Baudhāyana Dharmasūtra, 19, 20, Baudhāyana Grhyasūtra, 29, 31, 222, 353, 425. Bhaga, 137, 379, 395, 348. Bhagvadgītā, 430. Bhakţimārga, 476. Bhāradvāja, a bird, 154, 197, Bhāradvāja Grhyasūtra, 233, 247, 256, 331, 428. Bharani, 137. Bhargava, 166, 16?. Bhāvabhuti, 320. Bhāvavya, 317. Bhavisya Purana, 15, 16, 146. Bhimasena Sarmā, 37, 143, note, 186. Bhisma, 91, 277, 282 Bhrgu, 166. Bhruna, 13 Bhumidhenu, an additional gift of, 473. Birhols, caste, 27 in Bihar, 275. Brahmā, creater of the world, worshiped on the day of performence of Karnavedha ceremony, 177 (175), knot Brahmagranthi, symbolises Brahmā, 226; 263, 373. Brahmā, 17, 128, 271, 272. Brāhma, form of marriage, 291, 291. Brahmachāri (n), praise of in Vedic literature, 5;

resides with the teacher,

away from home, 9: 192,

definition of the world according to Grhyasutra.

86; twice-born householder

can be a Brahmacharin for

hinda himasef

with some rules, 88 Vedic student called a. 190 student must be a, 191; student should announce his intention to his teacher • to become a Brahmachāri. 221, piece of cloth to be worn in the house of, 222;. clothes of, should be white, 223; can put on only one set of the Sacred Thread, 227, according to Vishnu, some people were compulsorily required to lead the life of 251; rules of the conduct prescribed for, 252.

Brahmacharya, usual period. of mentioned in the Chandogya Upanişad, 9; the word twice mentioned in Rgveda in the sense of the life of a religious student 190; student had to announce his intention to teacher.; that he would become a, 191 220; student should be reminded once more of his vows of at the time of Keśanta, 246; Keśānta began to be considered as marking the end of, 247; Samāvartana Samskāra • was performed at the end of, the period, 209; 252; longest period of, 254; many luxuries which were denied during the time of, were provided at the time of Samāvartana, 258; thosefamilies are good which observe unbroken Brahma. charya, 313; the first requisit of a bride-groom was the completion of his 339; as a qualification for haida graam 940 940 997 .*

Brahmagranthi, 226. Brahmjñāni, 476. Brahmaloka, 457, 470, 474.

Brahmamedha, 470, 475.

Brāhmanā (Varna), too powerful to be attacked by evil influence, 44, 51; ladies 110; feasting of, 111; helped the infusion of life into the child, 125; father invites five Brahmanas to breath, 126; presents were offered to, 128; 178 child salutes to, 144; gives blessing to a child; 149; was entertained with feasts, 185; Upanyana ceremony of a, boy, 199; complexion of, 200; 211, families, 212; Upanavana of a, 217; wore white clothes, 225; staff of a, 230; 236, Vedic liteature studied extensively by, 241; marry a Kśattriya girl, 308, 309; 312; blessings of, 360; 364, 329, 340, fees of, 433; 439, 450, 451 465, 467, 474, 475, 476.

Brahman (Universal Reality), realising it, one attains the status of Brahman 49; world of, 50 heaven of, 51; union of, 51; man goes to vicinity of, 197.

Brāhmaṇas (works) 6, 7, 8, 15, 23, 28, 29 33, 49, 83, 112, 129, 123, 132, 133, 135 136, 156 168, 169, 175, 176, 177 175 191, 194, 205, 214 216, 220 222, 228, 231, 237, 239, 244, 259, 260, 264 291, 300, 301, 304, 305 307, 308, 318, 357, 361, 365, 367, 394, 390, 403, 403, 411, 429, 434, 437, 442, 461.

Brāhmaņa Brahmachārin, 200.

Brahmanhood, 50, 199, 207, 470,

Brahmanical, 201; culture, 211; thinking, 465,

Brahmanism, 205, 475.

Brāhmaņa literature, 191.

Brahmarandhra, 476.

Brāhma Purāņa. 16, 33, 92, 123, 210, 303, 326.

Brāhma Samskāras, 36.; dealt with in Paddhatis and Prayogas, 37; 50.

Brahmavidyā, 9, 192, 470. Brahmayajña, daily study, 8, 220.

Brahmi, 48. Brhderanyaka Upanisad, 9,

19, 82 Brhadukth Vāmneya, 132.

Brhaspati, 15, 102, his observation on naming the child, 130; 130, note; 137; his opinion on Nāmakaraņa ceremony and its significance 142; 149; 163, 167, 173, 175, 180 185, 217, 221, 233, 385, 397,

Brhaspati Smrti, 146. Budha, 350. Buddhism, 469, 488, Büddhist, 74, 29, 461. 485. Buhler 181 (179) note. Bulbaja, grass, 350.

Caland, writer, 16.
Cannibalism, eating away of the dead, 413.
Cannatic, inscription, 211.
Chaitra, 163, 217.
Chaitri, 33; seasonal sacrifice, 34.
Chakri. According to

Gargya, naming after monthdeity beginning from, 139 Chandesvara, 361.

Chāndogya Upanisad, 9, 299 318, 469,

Charaka, his opinion on Chudakarana Samskāra 150.

Chārvākas. materialist, 55 note, 485:

Chaturthikarma. 42, 354, 358, 388, 389, 390, 403,

Chatūrvimsati Purāņa, 16. Chāturmāsya, 33.

Chatyāri Veda-Vratāni 32. Chaula, a tonure ceremony,

182.

Chaulaka, 32. Chhanda, 244. Chitta Suddhi 484. Chittrā, 137.

Christians, caste, 187, 189, 247, 461.

Christian era, 77, 302, 309 327.

Christian fathers, 266. Chidakarma, 11, 31,34.

Chūdakaraņa, or tonsure 53, 67, 78; its origin and purpose, 159, 159; a religious ceremony in Vedic period, 161; rules for the age for, in Veda, 862; fixing the time of performence of, 163; 165, an auspicious day was fixed for the performance of, 167; main features of the ceremonies of, 170, 174; combined with Vidyarambha. 183, 220, 245, 248. Chudamani, 138.

Church Fathers, 266, 267. Chyavana, 41 127.

Chyarana Syāvāśva, 394. Chikitsasthāna, 129,172.

Crawford Howell Toy, 159,

Daiva, form of marriage,

271 290.

Daiva Samskāras, according to Harita, the sacrifices are, to be taken as :- 33; were on the wane in Smrti period 34; not regarded as Samskāras proper in Yajnavalkya Smrti, 35; excluded by Gautama, Angirā, Vyā sa from their treatment, 36:not described in Paddhatis and Prayogas, 37; Harita's opinion on,50.

Daksa, Smrit of, 263. Daksinā, gift to teacher at the end of educational Samskāra, 244; Dowry was regarded as, 235; gift to Acharya, 358; 467.

Dantodgamana, 31.

Darbha, grass, 463,; set out for the dead, 465, Darśa-Paurnamāsya, 33.

Darwin, his observation on marriage, 298.

Das, A. C., 269, 289, 386. Dāsa, surname to be taken

by Sudra, 136, frequent use of the word, compaired with Dasi, 305.

Dāsa or Bhakta, devotee. the word added to the mame of deity while naming the "chiled, 140.

Dāsī, Sūdrā mother, 305. Dāsiputra, son of a Sūdar mother, 305

Dāyabhāga, 309.

Dayananda Sarasyat, 37:. author of Samskara-viddhi. 143.

Deś āchāra, 355, 356, 20. Destr, 294,

Devakotthāpanam. 358. • } Devala, a mediaeval Smrtiwriter, 90, 108,-167 note. 176,196, his definition of marriage, 273; commends Raksasa form of for Kshatriyas, 277; on l'rājāpatya form of marriage, 287; states importance of relegious ceremonies, 293. Dharma, 2; right, iuty, law 12; 97, 229, 466. Dharmasastra, 17: 16. refered to time of performance of Garbhādhāna, 85; 89. does not discuss the problem of the performer of Garbhādhāna Samskāra 90; 180 251! later writers on, 302; 307. Dharmasutra, 1, 2; closely connected with Grhyasutras, 12, contents of overlap with Grhyasūtras, 13; deals with Varnas, 13; social aspects of Samskaras develop in, 13; Paurānika deities, unknown to, 14; comentary on, 17: 18, 23, 24, not care to enumerate Samskāras: contain rules about the Upanayana, Vivāha etc 32; - add little to ther itualistic side of the Samskaras, 84: 101, 118, 179 deals with Vidyārambha Samskare, 180 194,-.242, 262, 301, 307, 322, 322, 338, 45 } Dhanusa Yajffa, 320. _ Dhātā. 458. Dhatar, 81. Dhatr, 394. Dhrti, 218. Dhruva, 354. Dhruva-darsana, 858, 354. **397.**

Diti 113. Dravidians, 299. Dronāśa, 42, 127, Durkheim, au hor, 290. Dvija, twice born, 189. Dyava Prthvi, 400. Earth, 400, lord of, 403, 418, East, 459: v. west. 49I-F Fathers, 410, 468, 468, Fire, 423,427, 437, 470, 471. Gadādhara, 84 note, 167 note, 249, 302 309, 326, 357, 360, 361, 363, also note, 364, note, 384, 391, 398, 399, 464 note, 466 note 474 note,

475 note. Gaņapati-Pūjā 317.

Gandharva, god, while performing Chaturthikarma the husband invites him, to remove the injurious elements, 42; mythical god 328; as a representative of lust, 333; 349, 351, 375, 376, 377, 386, 387, 390, 398.

Gandharva, a tribe, living on the slopes of Himalaya,

279.

Gandharva, form of marriage, 271; was more common than the Raksasa form of marriage in primitive time 275; according to Devala marital rites have to be performed in the presence of fire in 293; 294; defined by A4valāvana and explained 277, 279 folder than Raksasa Paisacha form marriage 278; Childmarriage system rendered death blow to, 282, Asure form of marriage is compared with, 282; 293, 294, 320, 327.

Gaņeśa, (Vināyaka) wor ship of, 85; naming of the child after, 140; 150, 168, 185, 218, 363.

Gangā, 132.

Gangādhara, 371.

Ganges, 457.

Gängeya, 132.

Garbhadhana, a Samskara, 22, 22, 31, 32, 34, 35, 36, 44, 67; its conception 76; procedure of, in Vedic period, 81; first time dealt with systematically in the Gihyasūtras, 82; dates avoidable for,89; whether it is Garbha Samskāra or Ksetra Samskāra, two schools of about. opinion 93; compulsory Samskāra, 95; proper time for, 185; 354, 487.

Garbhadhana Samskāra, proper time for, 2; 80; problem of the performer of, 90-91; only husband is authoried for, 93.94; its significance 97;

Garbhahantā, his son Vighna, and Mchini daughter, 112.

Garbhalambhana, 31. Garbha Samskāra, 108.

Garbhini, 473.

Gardner and Jewans, Greek Antiquilits, 116, note.

Garga, 173.

Gargapaddhati. 370 note, 871 note, 390 note. Gārgya, a Smrtikāra, 139.

Garhasthya, 251.

Garhyapatya, 430. Garuda Purana, 16.

Gathaganam, 858, 85

Gauri eight vears old girl. 326, 370.

Gaurihara-pūjā, 357.

Gautama, 36, 37, 50, 197, 231, 241, 273, 277, 286, 299, 322, 340.

Gautama. Dharmasutra. 19, 32, 93, 478.

Gautama Smrti, 16, 35.

Gayatra, 61.

Gāvatri, mantra. contains prayer for stimulating talent; 124; student was tau, ht the, 191, 195, 232, 236.

Ghati-water-clock, 364,

Ghosa, 316.

Gobhila, 76, 133, 319, 338. Gobhila Grhyasūtra, 85, 124, 395 note.

Goblin, 41.

Godāna, 7, 32, 241, 246.

Gond, caste 275.

Gopatha Brāhmana account of Upanayana, 7; 229.

Gopinath Bhatta, 180. Gotra, 299, 301, 302,

343. 360. 371.

Gotrakrt 301.

Gotra-pravaramanjari, 301. Gotrochchāra, 357.

Grāhi Fire, 427.

Grāmavachanam 354, 355,

Grhapati, the lord of the house 59.

Grhapraveśa, 358.

Grhastha Asrama 264. Grhya, 453.

Grhyaparisista 114.

Grhya [Sesā, (Karnavedha), 31.

Grhyasutras, 1,13, 11, 12, 13, 14, 17, 18, 19, 24, 28, 30, 31, 38, 74, 75, 81, 82, 85, 89, 106, 107, 118, 188, 286, 149, 143, 146, 147, 152, 154, 155, 159, 160, 161, 163, 165, 172, 179, 180, 193, 194, 196, 199, 200, 206, 207, 216, 221, 222, 224, 242, 245, 252, 260, 261, 262, 269, 272, 280, 301, 307, 318, 319, 330, 347, 352, 353, 354, 355, 358, 359, 362, 368, 370, 371, 372, 375, 383, 384, 387, 389, 391, 407, 420, 424, 428, 432, 435, 438, 441, 450, 451, 452, 453, 454, 457, 461, 468, 470, 482.

Gun*, 226.

Gupta, 136, 327.

 \mathbf{H}

Hantrmukha, 127. Hara (Siva) 177. Hari, 139, 438. Hāridrā (Yellow), 223, 254. Hāridralāpana, 357. Harihara, author, 96, note 114, note, 210, note, 371, 456 note. 457 note. Harisvamin, 300. Hārita, a later Smrti-writer 33, 50, 108, 123, 214 note 227, 263, 277, 314. Harśacharita, 308 note. Hārtland, E. S. 417, 425, 449 note. Haryaksa, 127. Hastá, 137. Hasta-grahanam 353. Haver, J. W; 206. Havi-Sacrifice, 30. Havya, 422. Hebrews, 66. Hillebrandt, author 445.

Himālaya, 279.

Hindu Dharma, 1, 19.

Hindu Dharmasāstra, 391.

Hindu Law, 32, 344, 372.

Hinduism, 265, 417, 459, 461,

475, 476; place of Samskāras in, 483, 484, 490. Hindu Sastrakaras, 461. Hirapyakesi, Grhyasütra of, 400, 428. History of Dharmasāstra 432 Homa, 259, 377, 378, 471. Howard, author, 271. Hrdaya-sparsa, 353, 354, 358, 395. Israel, people of, 265. Ida, daughter of Mitra and Varuna 126. Indra, 137, 140, 149, 221, 234, 240, 303, 403, 3(2. Iadrāgni, 137. Iranian, people 189. Isana or Rudra, 205. Ișța, sacrifice, 433. Jagannātha, 373. Jain, 74; Hindus were not... in Grhyasutra period, 154; 299, 455, 485. Jainism, 488. Jalasuddhi., 357. Janapada-Dharma, 355. Janārdana, 139. Jātakarma, 11 (birth ceremony), 29; 31, 34, 35, 67, 116; time of reformance of, 121; ceremonies proper, 123; 124. Jātavedas, 287, 444. Jatukārņya, 102; provides a ist of sixteen Samskaras. 36; includes Antyesti in a list of Samskagas, 38; 245. Jātyāchāra, 20. Jaya, 353, sacrifice, 377.

Jayarāma, 484 note, 446 note,

Jivachohrāddha, a ceremo-

450, 452 note, 457 note.

Jews, 265.

ny, 470, 477. Jivachchraddha prayoga, 477 Janamarga, 476; the path of knowledge, 484. Jyestha, 137, proper time for Vidyārambba, 184, 217. Jyotirnibandha, 363. Kaegie, 413, 414. Kāksivanta, Ausija, 132. Kalhana, 308. Kali Age, 92, 211, 304, 369. Kalivariya, 17, 92, 303, 309, Kālavidhāna, 114. Kalpa, 11. Kāma, 374, 398. Kamalakara, 355. Kamandalu, 475. Kane, P. V., 432 note. Kānina, substitute for Kumariputra according to Mahidhara, 217. Kankana, 375. Kankana-Bandhana, 257, 259. 375. Kapva, 1280, 300, 320. Kanyā, 10 years old girl, 316. **326**. Kanyadana, 289, 357, 372, 373. Kanyadaniya, 357. Kanyavarana, 359, 361. Kapifijala, 185. Kārikās, versified presentation of rituals, 121, 13, 184, 369. Karma-mārga, Path of Action 484. Karna vedha. 31, (Grhya-Seéa) 5; added later 353 its origin and early history 172, 178, 174: a compulsory ceremony, 176. Kaéyapa, 112, 113,1 66,

Kathsaritsāgara, 308. 309. Kātyāyana - Srāddha - Kalpasūtra, 467. Kātyyana-Sūtra, 172. 176. Kaupina, 220, 223. Kauśambeya, 132, Kausika, 73, 173, 301. Kavaşā, 805. Kāvyamimāmsa, 308. Keith, A. B. 387. Keśānta, 31, 34; not merated in the list Yajnavalkya Smrti, 35; 78. Keśanta = Godana, its different names and their significance, 245, the origin and early history 246., its later history and confusion... 247, 2ff8, 253. Keśava, Lord Visnu, 179 301, note. Khadire Grhyasūtra, 403. Khailika hymn, 300, 302. Kimbadanta, 127. Kovalesky, 295. Kravyāda, 427. Kritapati, 282. Kriyapaddhati, 464 note, 474 note, 475 note. Krkasā, a bird, 154. Krana, 139, 140. Krisna Yajurveda, 428. Krtachūda, 77. Krttika, 137. Krtpachintāmaņi, 361. Kşāttra, marriage, 277, Ksāttriyas, 21, 135, 136, 199, 20b, 201, 202, 203, 201, 206, 211, 212, 217, 222, 224, 225, 229, 230, 231, 264, 276, 305, 308, 309, 439, 450, 451, Kşâuma (silk), 222. Ksetra Samskara, 98, 108, 108. Kula, 300.

Kulāchara, 'family custom, 20, 102 Kulinatā, 12. Kumāra, 41, 128. Kumariputra, 317 Kumbhina, 127. Kurira, 348. Kurma Purana, 16, 97, note. Kuru, 277, 282. Kuśa, grass, 169, 183, 471, 477 Kuśakantaka, 101. Kutapa, (Kusaigrass), 222. Laghu Harita Smrti, 11, 167 note. Lājā Homa, 353, 354, 358, **378**, 380, 400. Laksmana, 138. Lakemi, 185m 218m 373. Lakémidhara, 135. Lakśmi Parvati-Sachipūjana, 357. Laugaksi 153. Laukikagni, 244, 370, 471. Lāvā, 183 (181). Likhita, 137 210 note. Lingpurana, 17, 76, 310 Lord William Bentink, 442, note M Mac Lennon, I F., 296, note. Mādhavāchārya, 294. Madhuparka, rules of, Dharma Sūtras, 13; offered to student, 259; 353, 357, 367, 369. Maghā, Nakshtra Name, 137. . Māgha, 217. Mahābhārata, 15, 91, 269, 277, 280, 282, 319, 320, 326,

446.

Mahādeva, 205. Mahādhāna, 135.

Mahanamni, 241.

Maharatra, Brahmans were

called as 467. Mahāvratāni, 241. Mahāvyāhrti, 197_ Mahidhara, 317. Maitrāyaņi Samhita, 282 Maitrayani Upanisad. 9. Maitrāyaņiya Dharmasūtra, 4. Malimlucha, 41, •127. Mānava, 299. Mānava Grhyasūtra, 229. 233, 272, 318, 335. Mānava Srādeha Kalpa, 16. Mandalika, 357, 395, note. Mandapakarana, 357. Mandapa Nirmāna, 357. Mandapa-Pratistha, 364. Mandapodvāsan, 358. Mangala, 363 Mangala Śrāddha, 168. Mangala-Sūtra, 357, 375. Mantra, 9; taken from Vedic funeral hymns; 38; **459.** 460, 488. Mntra Brahmana, pre-Sūtra reference to Simantonnyan ceremony, 106. Manu. 14. 34; includes Antyesti in a list of Samskāras. 38; 48; taboos the 11th and 12th night for Garbhadhana 88; his conception of performer in Garbhādhāna. 90; protest against substitute for performer, 92, 93: refers to a sacred and compulsory duty of man, 94, his conception of Putrin, 67; deal with the time of performence of Samskaras, 101; on girl's name, 184. 135; his observation on the time of performance of Annaprasana; 152; his observation on the age for Chūdākaraņa - Ceremony, 162; on Upanayana

Samskara, 195; 198; 202; on Vratyas, 204; 223 note; on staff, 231; on normel course of Samavartana Samskāra, 251; on permission of teacher, 255, on Vivāha, 263; his observation on Paisacha form of marriage, 273; his observation on Raksasa form of marriage ceremoney, 274: commends Rāksasa of mairiage for form Kattriyas, 277; gives comprehensive definition of Gandharva form of Asura marriage, 278;on marriage, 283; on Prajapatya form of mairiage, 286: on Arsa form · 288; marriage. states importance for religious 294; ceremonies, 307: for inter-caste provides marriage, 311, 313, 314 note, 323, 324,, cn stan dard beautiful bride, 331; his observation on girl's 333: op qualiname. fications of the bridegroom, 339; 434; on abnormal cases in Samskāra ceremony, 473, 479. 324, 325, 326, 327.

Manu Smrti, 16, 19; 289, 310,.

Mārgasīraa, proper time for Vidyāranībha, 139, 163. 184 (182).

Marka, 41, 127.

Mārakandeya, 180, (178).

16, Marakandeya . Purana, 111, 112, note, 120, note, 155, 177, 179, note, 186 note.

Maruti, 227, 447. Matriéva, 371, 394. Mātrpūjā, 85, 101, 109, 864. Matsva l'urana, 113, note also note. Mātulavosā, 303. Maxümller, 442. Medhājanana, frat ceremony in Jātakarma prop**er, and** its method 123; speaks - high about the intelligence of Hin lus, 124, 239. Medhātithi, 49 note 199, 200. Megasthenes, 284 note. Mehini, daughter of Garbhahantā, 112 Messianic, age of, 265. Mimāmsaka, 26, 28 Mitāksarā, 103, 309. Mitra, 126, 137, 140. Mitramiśra, author οſ Samskāraprakāša, 204. Moksa, liberation 49. Morgan, L. H., 290 note. Mother Earth, 420. Mṛdāharaua, a ceremony, 357, 362. Mrgasira, 137. Mrtasanjiyana, reviving even the dead, 150. Mūla, 137.

Muñja, grass, 195, 224. Murdhābhiseka, 351. Musim, 204, 211, culture and period, 327.

Nagnikā, 319, 326, 328, 334, 344.

Naisthika, 250, 251; Naiyāyikas, 26.

Naksatra, 132, 136, 137, 139. Naksatra, name, 137.

Namakaraņa, a ceremony 11, 31, 32; importance of naming 130: merely a custom, 133; its reference in Grhyasütra, 1427147.

Nandimukha, 353.

Nandiérādeha, 85, 109 123, 347, 364. Nārada. 153 note: atatas avoidable men in marriage, 341: 372. Nārada-Smrti. entirely devoted to law, 14; 359 Narsimha Puran, 11. · Nārāyaņa, 185, 373, 466 note. Nārāyaņa Bhatta, remarks on the importance _ of customs, 355: 467, 477, note Nāsatyas, 177 (175). Neem tree, 448. mediaeval Nibandhas, treaties, 18: describe large number of minor 'ritesi 63; 146, 362. Nibandhakāra 304. Nirājana, 357. Nirnaya Sindhu, 355, 369 note. : Nirti, 137, 418, 424, Nirūdha-pasubandha, 33. · Niskrama, 35. Niskramana, 11, 31, 34; Niskramana Samskāra, 146 ff. Nrmani, 127.

Oldenberg, 387, 437. Opaśa, 348.

Paddhatis, deal with only the Brahma Samskāras, 37, 12, follow Grhyasutras 101,add a few new features to Samskāras, 84, Namakarana ceremony described in, 133; particular method of Namakarana ceremony described in 143; 152, 155 161, 173, 180 (178, 194, 338

356, 357, 371, 374, their observation on Sinduradana, 383; 391; mediaeval and modern, 429 484 note; 441, 461, on funeral ceremonies, 465; 470, 474.

Padmapurāṇa, conversation, in, between Kasyap and Aditi, 112, 113, note.

Paisacha, form of marriage, 272, 273, 278, 281, 292.

Paithinasi, 225, note, 231. Paitrsvaseyi, 303. Paka-Sacrifices, 30. Paka-Samskāra, 29.

Pāka Yajña, the bodily Samskāras included in the list of 29; included in the list of Samskāras, 34; enumerated with bodily Samskāras, 35; 37. Palaša, a wood 230; twigs,

Palasa, a wood 230; twigs, 462.

Pale, 399. Pañcia bhūsamskāra, 29.

Panchagavya, 474.
Pancha—mahayajias — five great sacrifices, are prominent in Smrtis, 14; 30,

33, 48. Pāṇigrahaṇa, 32, 353, 354,

355, 378, 395.

Parasara, smrti of, 14; refers to sacred and compulsory duty of man, 94, 95, 308, 307, 450.

Pāraskara Grhyasūtra of, divides the Pākayājāas into four classes, 29; 31; his opinion on object of purification of Simantonnayan Samskara, 108, observation on name, 188; 178, 174, observation on the use of garment at the

time of Samskāra 228 301, 318, contents of cere-. mony given in, 353; 355; on local customs, 384, 91; 393, 395 note, 400 note, 402 note, 403, 404; abnormal cases in Smasana ceremony, 472. Pardah, system, 459. Parisista—addenda, 11, 12, certain features of Samskāra dealt with 12. Parivrājaka, 474, 475. Parsis, 152, 187, 189, 416, 423. Parvan, 33, 218. Parvati-vrata, to be observed by pregnant woman, 113. Pūtra-pāni 127. Paul, St. author, 266. Paurņamāsya, 33. Pausa, 163. Phaladana 361. Phālguna, 217. Pinda, 300, ball of rice, 465. 466. Piśāchas, 43. Pitāmaha, 212, 213 note. Pitaras, 422; 467, 468. Pitr, 137, 435. Pitrloka, 474, 478. Pitrmedha, 31, 428, 460, 472. Pitrmedhasūtra, 11, 12, 407. as 470. Pitr-pot, 468, Pitrsadráamukh I. 303. Pitryajna, 420. Polynesian, 449. Pole Star, 397. Prajāpati, 81, 106, 109, 137, 140, 148, 215, 233, 234, 244, 239, 286, 353, 382, 395, 446. Prajapatiya, ceremoney Prajapati, 100, 271, a form of marriage, 286, 288, 354. Prajāpatyāhuti, 474. Prajnajamana, 53.

Praцауа, 472. Pratapanarasimha, 476 note. Pratigrahana, 357. Pratiāraha, dynasty, 309. Prati loma, 306, 309, 479. Pravara. 166, 225. 301, 371, Pravāsagamana, 32. Prāyaśchitta, 13, 14, 470, 478, Prāyaśchittatattva, 432 note. Prayogas, works on Samskara, 12; deal with only the Brahmans Samskaras, 37, add a few new features to Samskāras, 84; follow Grhyasūtras 101; 113, 35, 357; mediaeval and modern; add and omit Samskgras, 429; 441, 476 Pre-Natal Samskāra, 79. Preta, |412, 424; presumed Pinda constitute 465; state of body of, diceased, 466, Lord Visnu prayed for the salvation of, 466; condition dead, 467, united with ' Pitaras, 467;-spirit, 477 Preta-pot, 468. Prthvirāja, 277 Pumsavana, 11, 31, 32, 4, 85, meaning of the term, 991 .103, 341 Pumsavana Samskāra, its feature in Grhyasütra period, 100, 101. Punarbhū, 336. Punarvasu, 187. Pyńdarikāksa, 139, Punyāha-Vāchana, 357, Purana, 19, 23, 148. 309, 362, 369, 432, 447 Purandbri, 879.

Puranio Hinduism, its relation with Samskaras, 486. Pūrņapātra, 244. Purumitra, 276. Pururavas, story of, and urvasi in Rgveda, 270. Pūrvamimamsā, 49 note. Pūrvāphalguni, 137. Pusan, god, 83, 117, 137. 383, 401. Pușți, 218. Puśya, 137. Purta, sacrifice, 433. Rāghava, 320.

Rāghava, 320. Rāghunandana, 432 note also, 442 note. Rājagavī, 435. Rājamartanda, 163, 218. Rājanya, '228, 236, 238, 307, 384.

Rājašekhara, 308. Rājatarangini, 308. Rājput, 277, 329, 442 note. Rājsvala, above ten years of old girl, 326. Rākā 'full moon night's addre-

kaka full moon night's addressed to pregnant wife, 106. Rākša, ceremony, 150, 375.

Raksa, ceremony, 150, 375. Raksasa, form of marriage, 20, 43, 60, 271. 273, 274, 276, 2°8, 281, 327.

Rāma, 140, 438.

Rāmāyaṇa, no early marriage system at the time of, 319, 430, 446, note.

Rästrabhrta, Homa, 353, 377, 402.

Rathakara, 217. Rathaviti, 290. Ratnākara, 119 note. Rayana, 320. Roha, 351. Revati, 137. Rgveda, 2; does not contain positive, rules of Sams kāras, yet is a source of Samskāras, 3; period, 4; praise of students 4; 59; occurrence of Janman' or birth in, 117; 131, 190, 244, 261, 270; its opinion on Gāndharva; form of marriage, 278; 292, 300, 315, 316; charms of love stories found in, 317, 347, 351, 352, 398, 413, 416, 425, 426, 427, 428, 437 note, 441.

Rgvedie, Aryans, 414, 415;-Culture, 289, 387, note, 388 note, Hymn, 227;-ideology, 437-priestly class, 304;-society, 269;-time, 346, 351, 359, 415, 417, 441,-verses, 414, 437.

Rk 379 395. Rohini, 137, 138; nine years old girl, 326.

Rohinikumara, 138.

Roman, 21, 59, 217, 267, 295. Roman Catholic, 26.

Romaśa, lover of, Bhavayya, in Rgvedai, 317, 318.

Rsi, who has read the four Vedas, 83, 50, 57, 125, 198, 229, 282, 316.

Rsikalpa, wao has read the Kalpas, 83.

Rtusamgamana, 30, 31. Rudra, 137, 205, 368, 436.

Rukmini 276.

Sachi, 359.
Sacred Fire. 448.
Sagotra, 301, 302, 303, 304.
Sahadharma-chārini-Samyoga, 32.
Sakunta, hyma, 149,

Sakuntala, her foster father Kanva says in the Mahā-bhārat, 280; on hearing the Gāndharva marriage of, Kanva expresses his sentiments, 320.

Salya, 282, 283,

Sāman, 351, 379, 395.

Samafijana, 353, 357; anointment, 394.

Samāvartana (ceremonial bath after finishing Vedic study), mention of, Grayasutras, 11; rules of. in Dharma Sutras, 13; as a procedure in Samskaras **counted**, 30, 31, 32, 34, 35; a strong bamboo staff was provided at the time of, to protect from Rāksāsas and Piśāchas. 143; was the entrance and probation for the life of a married householder, 49, 53; during the time of, Snataka was presented comforts of a householder. 78: late features of, 238, 243, an addition of later time, 243; meaning. of, 243; importance of 250; the normal course of 251; in begining was a ceremony corresponding to modern convecation function, 252; a pass port to marriage, 253-254; auspicious; age for, 254; is now drowned into insginificance, 255; at the time of the austore life of a stu dent was over, 258; an absurd simplification of, at present 200; as a qualifica tion of a bride-groom, 340.

Sāmaveda, 4, 244. Sāmaveda, Mantra—Brāhma. na, 46, note, prayers in, for male children, 99,

Samgrāmarāja, the marriage of the sister of, with a Brā-hmana as stated by Kalhana in his Rajatarangini, 308.

Samhitās, 5.

Samikşana, one of the items of marriage ceremonies, 357, 353, 371, 374, 460.

Samkalpa, one of the preliminary ceremonies of Samskaras 84, 168, 357, 364, 373.

Samskāra, domestic rites and ceremonies 1,2; sources Vedic, 15; Brāhmaņas, 6-8. Āraņyakas, 9-10. Ritual literature, 10-12. Dharma Sūtras 13;

14; 15; Smrtis, in Purants 16; comentaries 17; Nibandas 18; customs source of, as the menning and number of, 25; derived from Sanskrit. Sam Kr Ghan. root co lective 26: used • in sense, etc. 28; are included. in the list of Paka-Yajitas, 29; are treated later on, as domestic sacrifices, 30: . dealth with in Grhyasu. tras, 31; not enumerated. in Gautama Smrti, 35; in treaties it means only the bodily Samskāras, 36; list of, provided in Jatu. karnya, 36; enumerated in Paddhatis and Prayogas, included in 37; Antyesti list of, by Mann. Jatukarna Yājfiavalkya, etc, 38; Purpose of, 39-57;

constituents of, . 58 - 78; involved conscious efforts to meet the mystry, and an art of, life, 481; emanate from the centre of life and are concurrent with its circumference, 482: · its consious development, procedure of, 483; its plear in Hinduism, 483; its relation with three paths of life, '484; ' philosophical indifference and hostility towards and its reconcilia tion with philosophy, 485; achievements of, 486, 487; decline of. 488. 489; revival of, 491. prospects of, 492,-493. Samskāra Kaustubha, 356. Samskāramayúkha, 36. Samskāra · Prakāša, 18, 180 . 178) 179 Samskara-ratnumāla, note, 180 (178). Samskaravidhi, 37, 143 note. Samynkta, 277. Sanātana Dharma, orthodox culturist movement, 49. Sandhi, a critical junctive, 171. Sankara, 140. Sankaracharya, 175. Sankha, 102, 137, 139 note, 210 note. Sankha-Likhita, 50. Sankhyayana, 365. Sanskrit, 131, 138, 181 179), 182 242, 250, 308, **321**. archaic, 489. Sanskrit Drama, 327, 329. Şanskrit Epic, 229. Śāntikarma, 427; a ceremony*, 4*57. ·. Sanyasa, 251, 263, 475, £476.

Sanvāsin. 461. 475. 476. Sapinda, 301, 302, 303, 435, 452. Sapindikarana, 467, 468. Saptapadi, 47, dote, 358, 354, 357, 358, 381, 401. Saptarsi-darsanam, 354. Saptarsi Mandala, 385. Sarūdā Act, 330. 177 185. ' 81. Sarasyat, 218, 353 380, 397. Sasyādhipati, 377, 399. Satabhik, 137. Satapatha, refers to Brahmacharya, and Antevasin, 7; 84, 231 note. 332. Satapatha Brāhmana, 7, 8, 132, 194, 235, 300, 330, 461 469. Sati, 441, 443. Sityakāma Jāhali, 192: 299. Satyavati, 91. Saunaka, 79, 102, 103, 138, 214 note, 239, 338, note. Saundikeya, 41, 127. Sautramani, iti Sapta Haviryajña Samsthah, 33. 348, Savitā or the sun, 160, 353, 455. Savitr, 137, 168, 199, 200, 234, 275, 379. Sāvitrī, 165, 204, 232. Savidri Mantra, 235, 236. Sayana, 376, 398, 418, 419. . 442. Schrader, 460 note. Senart, 295. Sikhā, sacred khot of hair, most important feature of the Chadakarana, 165; 166. Simant, 31, 35, 78, 103. Simantonuayan a Samskara, first reference to in Grivasutras, 11, 20, one of the

Samskāras, 31, 32, 34; purpose of 43; importance of Udumbara in the ceremony of, 44; in the ceremony of, wife was asked to look at a mess of rice, 46; its defi-, nition, 105, 106; auspicious time for the performance of. 108. Sinduradāna, 359, 582, 383. Sisara, 128. Şit**a**, 319, 320. Siva. 150, 205, 226. Smarta Samskara, Samskaras proper, 34, 36, 206. Smasana, 34, 460; detailed description of, is in Satapatha Brahmana, 461; pro per time for the ceremony of, 463, 464. Smasana Chiti, 427. Smrtichandrika, 36, 180. (178), 303. Smriti-Maharanava, 175. Smrti-Kāra, 457. Smrtis. mainly concerned with the social aspects of the Samskāras, 1, 2,; development of the Dharma sūtras, 13; information on prayers and sacrifices in. 14; Purāņās in many ways connected with, 16; commentaries on. •17. connected with Nibandhas, 18: prescribe the rules and regulation of Samskaras, 24; when arose the sacrificial religion etc. were on the wane, 34; (later) supply a , list of sixteen Samskaras. . 85; add little to ritualistic side of Samskaras, 84; their views on the time of performance of Garbhādhāna, 85; the question of polyga.

householder mous raised in the majority of 89; give the. pregnent · woman, 113. on duties of the Husband of a pregnent woman, 114. 115; do not give any descriptive details of Jatakarma Samskāra, 118; peculiar names suggested in 131: System of naming afterNaksatra name was fully worked out by the later, 136. the later elaborate the rituals and customs reating to Niskramana, 147; ceremony, 146; on the ausgicious time of Performance Niskramana, Supply a few changes in regulations of Annaprasana, ceremony, 152; the dedicative purpose of Chūdākarana was unknown to. 159; their observation on the age for Chūdakarına . ceremo ney, 161, 162; Vidy-Samskara āram bha ginated earlier than its mention in the, 182 (180). on the age for Vidyaram bha Samskara, 183; many disabilities were, imposed for not performing the Upanayana ceremony, 208: insist that the colour of the clothes of Brahmachari should be white. 223: Vratas altogether passed over by, 242. Asram system was believed to be divinely ordained, in the time of. 262, 268; recognised forms of marriage; 271 divided eight methods of

marriage into two groups, 272: describe Asura marriage only either as a traditional custom or as a necessary evil, 283; on Brāhma form of marriage, 291; on religious ceremonies, 294; on sagotra marriage, 302: enjoin that a twice-born should marry a girl of his own caste, 304; on marriage cerentonies, 307, 309, 210, 333, 320, 331, 338 344, 362, - . 369, 376, 392, 399 on funeral ceremonies, 434 451, 452, 453, 468, 470, 471, 476, on a life cyle, 482.

Snāna, (see under Samāvartana , 32 35, 249.

Snataka, prohibited to prcnounce with any unlucky letter, 4; sprinkled, 68; presented comforts of householder to, at the time of Samavartana, 78; three types of, 252; Anujñā of the teacher was required c before Samayartana, as it certify the fitness of, 255; sun may not be insulted by the superior lustre of. 257; after the ceremony of - Samayartana was over, all day the...kept away from the sun shine, 259; 260;

Sodaśa-Samskara Vidhi, 37, 143 note, 183, 186.

Sodas'a Srāddhas, performed in the begining of Sapindikarana, 468.

Sodasi, 33.

Scma, deity, 137, 140, 143,

Soma, king, 168, 258.

Soma, mythical god, 328, 349, **375**, 3**76**, 377, 387, 398, 399 Soma, Moon; marriage of Surva with, as described in the Rgveda, 292, 316, 347, 859.

Soma, sacrifices, 30, 208.

Somadeva, 309.

Somalatā, 101.

Sosyantikarma, 74 note, 118, 121.

Spain, 425, note. Spartan, 265.

Sparta, Plutarch, 265.

Spring, 377, 399.

Sraddhas, rules of, in Dhar ma Sūtra, 13, Caland's writing on, 16; 33; prohibted for a husband whose wife has six months pregnancy, 114; is an inauspicious ceremony 123: on the day of, namakarana ceremony cannot be waspicious, 143; no gift should given to Brahmana. through whose ear-holes do not pass the rays of the sun, in the ceremony of, Devala, according to 176; in the ceremony learning do not count, \$12: gives all the Aranyaka Pitrmedhe for mantras ceremony except Sraddha. 428.

Şraddhā, goddess, 218. Srādhhaka!pa, 12, 16. Srauta, sacrifice, 5,7,. 83 Srautasūtras, 33, 301. Sravana, 137. Srāvani, 33. Sri, goddese, 218. Scotriya (one who has read one Sākhā,), 88; Sripati, 147. 175. Sruti, 309, 318. Sthālipāka, 396.

Sthāli-pāka-p**rāšana**, 354.

"Stapas, 462, 464. Bubhadra, 276. Suddhi, 26. Suddhitattva, 432 note, 442 Sadra, man born as Sūdra after Sanckāras becomes Arvan. 48, 49; **Auspicious** naming for. after Naradasa, 135: auspicious surname for. Dāsa, 196; types of needle to be used for Karnavedha for, made of iron, 176; Vrātyās Were classed with; 205; doors closed for, 206; persons Sacred Thread Weering were called regenerate and distinguished form the, 210, shoud not accept money while giving away his danghter, 283; Südra-Arya connection recorded. 306: Brahman can have a Sūdra wife, 307; Bana had two Pārāśava brothers born of a step mother, 308; later Smrti unanimously forbid marriage with a 310; root cause of the prohibition of marriage between Arya and ... 311; a deceased ·Brahmana should not be touched by. 431, period of Asancha for, is of one month, 450 451.

Sulaksmaņā, herb, 104 Sumangali, present name of Sindurdāma ceremony, 383.

Sunahsepa, 415.
Sunda, 41, 127.
Supesa (of beautiful limbs)
address to pregnant wife,

Filak, 961.

106. Surāstra, 200. Surya, 42, 390. Surya, daughter of Sarya, who married Soma. 292. 316, 247, .59, 380. Surya-darsanam, 35 1. Sürvāvalokana, 358. Süşana, 117. Susruta, 103, 115, 124, 151, 155, 15 , 170, 172, 174 175, 177 (175.) 329 Sūtikā, 121 Sūtika-bhavana, 119. Sūtikā-grha, 129, 147. Sütra, 131, 132, 464. Sütra, period, 136 139, 149 152, 161, 162, 165, 184 (182), 194, 194, 200, 247, 280, 352 384, 355, 403, 428, 429, 437, 439, 440 442, 444, 450, 454 Svairini. 336. Svanaya-Bharayavya, 305 Svarga, 474. Svastika, 148. Svastivāchana, 364. Svati, 137. Svayamvara, 308 Svetaketu, 19:3, 207, 212 note, son of Uddalaka, 269. Syāvāéva, 290.

Taittiriya. Asthion Sanchayana, 455. Taittireya Aranyaka, 8, 9, 4-6, 128, 470, 475. Taittiriya Samhitā, 80, note. Taittirrya Brahmwna, OŇ Vivaha, 262. Tandya-Brahmana, 8. Tantrism, 475. Taptakrechra-vrata, 167. liladhenu. additional zift of, 473.

Tilak-Kara na, 357.
Thomas More, 335.
Tretāgnisamgraha, 35.
Trirātra Vrata, 239, 354;
358, 385, 387, 388, 404.
Trisṭubha, 236
Turyanṭī, a plant, 120.
Tvastrā, 137.
Tylor, 62.

Udaka-Karma, 427, 446, 447, 479. of Uddālaka. father Sveiaketu, 269. Udumhara, (fig), its use in Simantounayana, 44; 107, 109, 110 230, 258, 383 432, 454. Udvaha, 35, 354 Udvāhanam 354. Uktha, 33. Umā-Maheśvara, dialogue. 321. Universal Soul, 478. Upākaram, rules of. Dharma Sutra, 33; 33, 250. Upanayana, fragmentary account of, in Gop. ath Brāhmana, 11,

found in Brahana literature. · 28, 31, 32, a passport for admission into the Aryan community, 48, 49; forms . the great cultural furnace. 53, importance of Agni in the ceremony of, 62; prayers were offered for , intellectual stimulation. purity, Brahmacharya etc., . 63: bathing was essensial 67, common-sense elements in, 78; as a limit for a greeting name, 138,

12, rnles about in Aśrama

Dharma 13, fragments of,

Chūdākarana are formed with the, 174, 177 183 (175), (179),182 187. 184 origin of. 188. antiquity of. 189: meaning of the term, 194, 195; as a bodily Samskara, 211, lost its educational 253: 254: significance, Samskāra Samāvaratana now incorporated in, 255, ceremony of, mixed with Samāvartana, 260;

Upanayana Samskāras. reference of, in Upanisada, established 9: fully Grhyasu'ra period. 193: the age for, 198-199, 203, 204 the ceremonies and their; significance, 215; 216, of Sacred importance Thread in. 228, later introduced icatures 238.

Upanisad, 8; refer to Upanayana, 9; 23; praise of food found in, 152; 191, 193, 197, 208, 213 note, 216, 241

Upasamvesānam, 354. Upāsanā-mārga, the path of meditation and worship, 484.

Upavira, 41; 127. Upaviti, 227, 361. Upendra, 139. Usanas Smrti, 16.

Uśija, 132. Utopia, 335. Utsarjana, 32.

Uttara Rāmacharita, 183

for a greeting name, 138, Valhupiavesa, 358.
160, 162; Karnavedha and Vadhuvaryornttariyapranta-

bandhana, 357. - **Vá**gdāna, 357, 358.

Vaikhānasa Smārtasūtra, a' cle r distinction between the bodily Samskaras and the Sacrifices in, 30;

Vaisesika 26

Vaisiputra, 30.

Vaisya, auspicious name for, 135; 136; types of needle to be used for Karnavedha by 175; the auspicious age for Upanayaı a Samskāra for, 199; Brahaman child was more intelligent than that of 200; the distinction between · Vaisya children and those of Brahman, 201, 202, 203, 204; families of, reduced to oulturists; and theory be came current that ther are no Vaisyas in the Kali Age, 211 212; the auspicious time for the Upanayana for the child of: 217: the clothes of Kutapa were to be put on by the children of, 222; the colour of the clothes should be Hāridrā, 223, girdle made of wool, 224 Sacred 'Thread of, made of linen, 225, according to Parask-Grhyasūtra, skin ara was prescribed for, of goats, or cows, 228, the staff of, was of Vilva wood, 230; the staff of, measured up to his nose. '231; the Acharya recited the Savitri mantra to a, in Jagati metre, 236, 238, **-264**, 307, 310, 884, 2489. 450, 451

Vaitarani: 3 cow gi**ven** in help. 411 429, 438. Vaikuntha, 139. Vaispava, 139. Vaivāhika Homa, 353, 357, 363. Vajapeya, sacrifice, 33. Vājasaneya ! Samhitā. note. Vālmiki, 183 (181) Vamamārgis, 55 note. Vāmani, 132. Vānaprastha, 251 Vapankriyā, 35. Vārāha, 272. Vārāha Grhyasūtra, prescribes Vadana and Gana, 4; 78; on Keśanta, 247; bn girl's name, 334; on quali. fication of bride groom 340: Vara-preksānm, 353. Vara pūjā, 357. Vara-rakshā, 361 Vara yarana, 357, 361. Varman, 135. Varna, caste, 13 231,310, 315. Varuna. 126, 137, 140, 168, 348. Vaşat, 117. Vasistha, ask to avoid long. names, 134; 119, 164 note. 177, note, °197, 166, 231, ; his declaration on importance of religous ceremonies, 293,,296, 801; favour. of early marriages, 322; 325. Vaşiştha Dharmasütra,quotes • Maitrāyaniya Dharmasutra, 16; Vasordhārāp**ūjana, 864.** Vastra-paridhanam 258, 357. Vasu, 137, 368, 486. Vasudeva, 139, 149, 871.

Vatsa, 305.

at- za, 125 /āv 12, 137, 24; 550

., 1, 2, 22; praise . "food ound in, 152; vtholegical allusions thairiting are given it, 161. s ruiss for Chūda' rana. 6:2: -5: reading of 197; branch of 211: new Acharya should be firm in the study c, Dira a boy whose Upanayans as performed in to sath of s Chaitra becomes talented and well versedu, 217: the Girdle made of triple serd, which symbolised that the stille was alhy the ways end rued three 221; the student was chouzed with the duty of protecting the cd, 3t when pray Agni the may become the processor of the treasure of 237; the beginning of the study of 241, 242 211, one could get twelve yers tor the study of 21% the age for the study of, 25 is become saled book. technorm / expairelations al care of to be found in, 260, 299, 312 313, 315, 316 333, 550, 353. *13, 40.4, 25, 130° 451. 153, 461.

Vedaram ha 35, 35; its
 origio, 242, 343, 255.
 Vedāram ha samskara, its

Vect. Vratani, 32.

Vedic, Aryans, 26 423; custom, 322 (523); cuty, 140;

Hindu, 262; Hymna, 149; 271, 413, 416, 468; index. 414, note; Indian, 59 initiation, 205. Literature, 131, 132, no reference to the history of Niskarmana ceremony found in, 146; 160, 241, 246, 290, 346, mantras, 260; marriage, 315; mythology, 423 note; pantheror, 400 pre record, 412; Religion, 486; rituals, 241, 301, 315, 354, 355, 356, sacrifice, 214.

Vedic. Texts, 306; Vows, 242; Vrata, 241, 245.

Vedism, 475.

Vidyārambha, 181 Samskāra, the age for, 183 (181); meaning and purpose of 177 (179); 487.

Vidyāsnātaka, 250. 252 Vighna, son of Garbbahantā.

112.

Vijātiya, 308.

Vijfianešvara, 103; 453 note, 478 note.

Vijnanesvari, 471.

Vilva, wood, 230.

Vimada, a hero, 276, 304. Vināyaka or Gaņeša, worship of 85, 185, 282.

Virāj. 367.

Viramitrodya, 36, 180 199 200; its opinion on Ārsa form of marriage, 288; 303; enumerates same bodily defects, 322; on qualification of bridegroom 340.

Višākha, 187,

Visnu, chief deity at the time of the Vivaha, Prajapati, 44; his place in prayer, 63, 81, presiding deity of Sravana, 137;

(lord) 182; one knot in Brahmagranthi symbolises, 226; 373; prayed for the salvation of preta 466.

Visnu Smrti, according to, tiger skin was also worn by the Vedic student, 228 also note; according to, some people have to lead the life of a Brahmacharin, 251, also note defines Paisacha form of marriage, 273; his observation on Rākṣasa form of marriage, 274; on examination of the family, 312, also note; in favour of early marriage, 322.

Visņubali, a Samskāra, 31. Visņudharam-ottara-Purāņa, 16; 119 note, on performer of Niskaramana Samskāra 146.

Visnupurāna, its view on the time of Garbhādhāna, 88; refers exceptions to Garbhādhān, 96 also note, details of avoidable girls; 332.

Visvāmitra, 179 note, 180, 183, 320.

Viávāvasu, 35, Gandharva,

Visvedevah, 49, 137, 371, 394.

Vivāha, 2, 13, rules of, in Dharma Sūtra 13; 29, 30, 31, 32, 34, 36; importance of Agni in the ceremonies of, 62; 69, 78; Samāyartan Samskāra incorporated in 255; ceremoney of mixed with Samāvartana, 280; its, importance, 261; 405, 477, 482, 490; Vivāha

ceremonies, 261-406.
Vivāhagniparigraha, 35.
Vivāha Homa, 353, 357.
Vivāhapaddhati, 373.
Vratabandhavisarga, 32.
Vratādeša, 35, 197, 198, 243.
Vratasnātaka, 252.
Vrātyas, °.

Vrātya, 204; history of, 205; 206; social status of, 208. Vrātyastoma, 8, sacrifice.

206.

Vrddhagārga, 213, note. Vrddhamanu, 72 note. Vrddh Yājñavalkya, 471. Vrsa, bull, Lord Dharma well known as, 466.

V rsotsarga, letting loose a bull and a heifer a procedure on the 11th day of Smasana ceremony 466;

Vṛsotsarga paddhati, by Narāvana, 466.

Vyāhrti, 124.

Vyāsa, 36; his observation on merits of alms given on the brith day of a son, 129; on 214, also note; on Vedārambha Samskāra, 242, 245, 255, 214 note, 446

Vyāsa Smrti, enumerātes. Samskāra, 35; 243. Vyavahāra, 13, Law, 14.

Westernmarck, his remark on marriage proper, 270; 291 note.

Wilson, 442.

Willysline Goodsell, 265 note; 267 note, 268 note

Winternitz, 22.

Yajila (Dhanusa Yajila), 820. Yajilapurusa, according to Gargya haming of the child ... eafter the name of the of thy bagin a pwith 129.

rain Sort Gold 35: To the Arthur a list : "anish ara. impoor of Simisk a, 48, skāra. former of s basic in · Sam-A of Garage deals in the ti was Sams-. , O., Mitak 3 on: s observa: a on ... duties of hab band, Tike his observe te time of cotto nance vanata asans 1.2: on mina ., 19. gards a gadin, of bonas the Inchest Sijont of Upaman, isa, Amaranka on, se hi secation on daisacha de la uriage, l 273, his observation on! Baksasa form of marriage. 574. c phine Kutinala 1 2 hr year almit stagerra in ful brid , 332; ca Pa rong 336: Explains the word Strit 337; on or westion of the 339; on **Ka**n - ca, b ? according hi interés a eld not be go as Junes i This

7 18 valeva 5 16, .19, 36, 380 (W 100, 309.

Yu. Ba. 173.

Yajı mita 2/5

Yajo veda, 4, 5, 2 301. 311

Yaj ... " Samhita Bes.

Yaja ved: - - - 306

Vas 8, 65, 14/ note, Zimmer, 413, 414, note.

211 note, 214 also note. 313, 341, 457 note.

Yama, discussion between. Yāmi and..., in Rgved, 300.

Yama name of the deity of Bharani, 137.

Yama the God of Death) direction of, 68; belief that dead should go to the abode of. 69: Viatarāni or a cow is given to help the dead in crossing the river lying in the way to,411; prayers off-red to, for the dwelling of the dead, 418; verses were uttered while sending the dead to the dominion of, 419; the dead could receive a new body in the world of 422; belief that the dead receive the reword or punishment of their action here, in the region of, 424; dead may repair the region of, 433; recital of the hymns dedicated to, 438; a lamp was provided to dead to facilitate his progress through the udder darkness that enshrouds the road to the city of, 465; Pindas offered to, 466, the dead is beliered to reach the abode of. in one year, 467.

Yamasükta, 438.

Yami, discussion bet ween Yama and ... in Rgveda, 300

Yaska, 282,

Yati Sumskara, 476 note.

Z

ERRATA

| Page | Line | Incorrect | Correct |
|------------|------------------|---------------------|---------------------------|
| 1 | Foot-note No. 1 | स्मृतिशीके े | स्यृतिशी छे |
| . 4 | , 19 | Samveda | Samaveda |
| S | 15 | Maitraynı | Maitrāyaņi |
| 11 | 18 | ceremonies | ceremony |
| 15 | . 17 | cammon | common |
| " | foot note 44 | Bühler | Bühler |
| 16 | 6 | Calaud | Caland |
| `25 | 6 | more | mere |
| ,, | 8 | punctitions' | punctilious |
| 32 | 3 | Namakarņa | Namakarana |
| , | 13 | Samāvataņ | Samāvartana |
| 45 | foot-note 12 | ওজ্ঞাব | उ ढर्जी व - |
| 46 | foot-note 18 | द्धात | द्धातु |
| 1, | ,, 20 | पशन् | पश्न |
| 71 | 97 | Godadhara | Gadādhara |
| 75 | "14 | actrology | astrology |
| 100 | foot note 18 | प्रशृत् | पशुन् |
| 116 | title | JATAKABMA | JATAKARMA |
| 132 | 6 | nemes | • hames |
| 135 | ĭ | forbips | forbids |
| 148 | 15 | coulb | could |
| 175 | 16 | Descrimination | Discrimination |
| 195 | 24 | Gure | Guru |
| 197 | 6 | unmber | number |
| 200 | 4 | Medhātthi | Medhātithi |
| 207 | 3 | upnnayan | Upanayana |
| 208 | 21 | factor | factor |
| 216 | 9 | Ahcarya | Achārya |
| 227 | 4 | epual | equal |
| 229 | 22 | ebserves | observes |
| 233 | 24 | persuit | pursuit was |
| 286 | 10 27 | waa . Shiild | child |
| 238 | 8 | aarly | early . |
| 249 | 20 | Vratasmātakas | Vratasnātakas |
| 252 | 16 | studest | student . |
| 258 273 | neading | Historial | Historical |
| | foot-note No. 26 | मतां | मर्चा |
| 19 | | विवाहाम | विवादानां |
| -070 | foot-note 88 | ज्ञास संस नः | कामसंगरः |
| 278 | 48 | व्रविधे - | द्रवि यां |
| .281 | ,, 40 | Zide | XI THE |

ERRATA

dowary

saucelly
seme
similer
Matulayosa
Pārashara
Ašauce
Epigraplhia
suittor
Vāraha

Anyapūrbikās

प्रयोजनम् बोधापन प्रावश्वनं Jalaşuddhi Marriag-day Gādadhara गो संह्रप्ति 0 Kañkaņa मुखा

Sumafigali
enoferring
tot he
sag
sumangate
desease
Piatra
agni/तिदेनैः
संस्थिते
नीधनो
thee
पित्रसेष

econciliation cares dowry

minique exogamy
sanctity
same
similar
Mătulayosă
Pārāśara
Aśaucha
Epigraphia
suitor
Vārāha
Ananyapūrvikās

प्रयोजनम् बोधायन प्रामवचनं Jalaśuddhi Marriage-day Gadādhara गोसंक्रप्ति of Kaṅkaṇa युका Women

Sumangali

conferring

to the
भूव
Sumangali
disease
Pitara
व्याभिविने
संस्थिते
निधनो
the
पितृमेख
पिण्डवानं
is
reconciliation